

THE
HARMONY, OR AGREEMENT,
OF THE
FOUR EVANGELISTS,
IN THEIR
SEVERAL RELATIONS
OF THE
LIFE AND DOCTRINE
OF
JESUS the CHRIST.

Translated from the ORIGINAL TEXT;
With NOTES, Explanatory and Practical;
And chiefly intended for the Use of the Unlearned, and the Poor.

IN FOUR PARTS.

PART I.

BY

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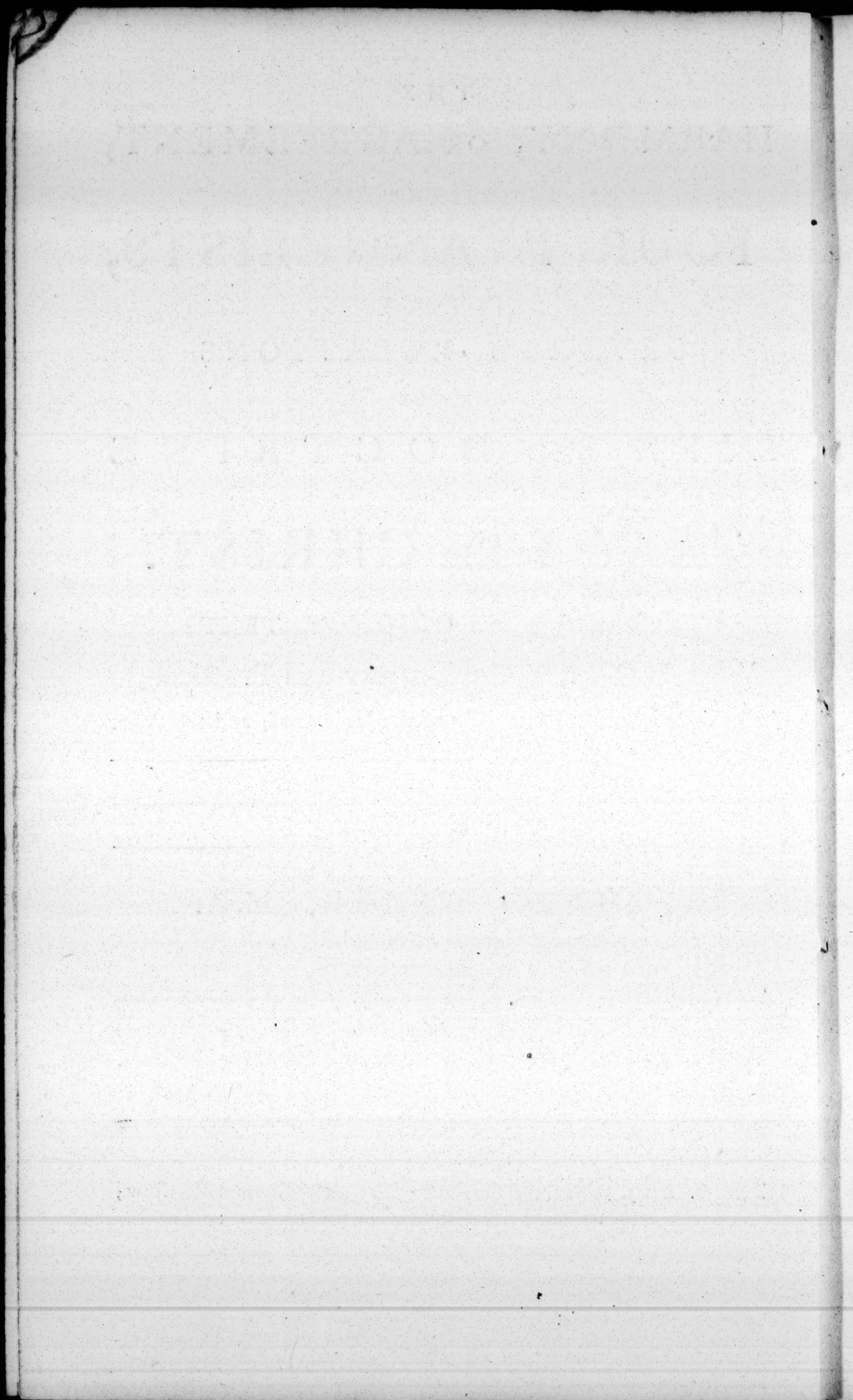
*These are written, that you might believe, that Jesus is the Christ the
Son of God; and that, believing, you might have life through his name.*
JOHN, XX. 31.

L O N D O N,

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P R E F A C E.

TO make the Scriptures more level to every capacity, and to put such an explanation within the reach of the Poor, is the attempt of the present Publication. If then plainness and cheapness do not here unite, the Author will have missed of his aim, to ascertain which he has now printed about a fourth part of the Four Gospels; and means, if it be thought useful, and the Almighty should be pleased to grant him such a blessing, to complete the New Testament.—He has for some time deplored the apparent great neglect of reading the Scriptures, even amongst those who seem yet to be searching for the knowledge of the will of God, and are reading a multitude of books that profess to declare it. But can it be better known than from his own mouth? Not that other helps are to be neglected, but certainly to be used in subjection to the Scriptures, with which we ought to be first acquainted, or many bad consequences will follow.—Our faith will rest more upon human than divine Testimony; and we shall be no farther taught by God than our fallible Guide himself; and not being ourselves acquainted with the only standard of Truth, we shall likewise be very easily led away by either designing, or ignorant men: and it is very probably owing to the too common practice of bringing our already-formed religious opinions to be confirmed by the Scriptures, instead of deriving them from thence, that there have sprung up, and do continue, so many systems and sects, so much strife, human policy and praise, all under the exterior of Christianity, with such a diversity of Doctrine, as is very distracting to many, and apt to surprise and unsettle most. The true knowledge of the Scriptures, (which is offered to all, who have opportunities of hearing, and will believe in them) would destroy all imaginations, and produce peace and hope: to understand them, is certainly then of the first consequence to the happiness of mankind. Accordingly, at the republication of Christianity at the Reformation, when the Bible was acknowledged to contain the Religion of Protestants, and the native right of private judgement was allowed in the interpretation of it, the several Nations, which embraced the Gospel, had the Scriptures translated from their original
a languages

languages into their own tongue, when that very excellent one for the time, which is in common use, was provided for us, and it has been explained too by a variety of learned and good Men: but as many words very intelligible then are found by experience not to be so now, and most if not all the Comments are either too diffuse, learned, or expensive; the Author, not being able to find one sufficiently divested of these objections for the generality of Readers, has ventured to make this essay, still conscious of the difficulty of rendering these writings into terms adapted to the lower class of people, but at the same time conscious, that he means no perversion of the truth, that he does not himself read or write to support a system, but simply to know the will of God, and to give others an opportunity of judging likewise; and that, should no one be benefited by it, the expence to any will be trifling, and, he hopes, the injury none.

The way of harmonizing the Gospels was thought more eligible and useful than giving them separately. They are translated from the original, but not without consulting others, particularly the worthy and learned Dr. Doddridge, whose translation in his Family Expofitor, had it been printed in a cheap form, with a few explanatory notes, would most probably have prevented this. There are herein many of the same expressions unavoidably used, without the knowledge of the Author, and frequently with design, because he knew of no better.

The words printed in Italics are not in the original, but supplied to complete the sense. The Text, where the meaning is plain, is left to answer for itself, without incumbrance, or interruption, through a persuasion, that it frequently suffers by too many attempts to add either to its beauty, or expression; that it wants only to be seen in its native form, to be admired and followed. Where its sentiment is equivocal, the best explanation of Scripture is Scripture; always adding Prayer, that the eyes of our understanding being opened, our hearts may be inclined towards the testimonies of godliness: otherwise we shall be only adding strength to our own wishes, and preconceptions; we shall be self-taught, and self-willed, and not instructed and guided by God.

The arrangement of the Harmony is chiefly according to Mr. Jebb's scheme; the Author not thinking it material to his plan, to bestow consideration enough upon what has been lately and ingeniously offered to the publick, respecting the duration of our Lord's ministry, so as to form any accurate judgement upon the matter. But
upon

upon a cursory view after his own was made, he is upon the whole better satisfied with the old than the new plan; still agreeing with Dr. Priestly, that, considering our Savior's general compliance with the Jewish institutions, it is very remarkable, if his ministry continued upwards of three years, he should not have oftener gone up to Jerusalem at the * Festivals, than he appears to have done: but differing very much from the same learned Author on a much more material point, the inspiration of the Scriptures, which indeed upon his own principles ought necessarily to be more so than he is willing to allow; for if, as he says, Preface, p. 9th, "No two persons ever gave exactly the same account of any considerable transaction, though they had the same opportunity of being well informed concerning it:"—if this can be said, as it may of men of both abilities and integrity, is it probable, is it consistent, that the Divine Author of Revelation should choose the lowest, and seemingly the weakest witnesses, and leave both the matter and manner of propagating facts, and discourses, of such consequence to the success of the doctrine, and the happiness of mankind, to such instruments; or that they were naturally competent thereto? In corroboration likewise of a constant over-ruling Providence, with respect to the matter of the Scriptures, it may further be observed, that the Apostles related important truths, which were unknown to them in the life of their Master, against which too they had great prejudices, and some things, that they probably knew not the meaning of themselves.

Nor is the seeming inconsistency in their accounts of the same things any objection, till their absolute incompatibility can be shewn; or that any fact, sentiment, or necessary article of belief, is hereby materially altered. Nor from the number of copies by fallible transcribers or printers does it follow, that we receive the Gospels on the faith of human testimony only, but stand upon the same foundation, nay, a better than if we had the original copies now in our hands. The variations indeed may shew, that if the words had been inspired (for which we contend not) they may now be too much deranged or altered to be depended upon; but this very fact, if true, adds additional weight of evidence to the miraculous interposition in the preservation of the doctrines of the Scriptures.

These observations are rather beyond the Writer's first intentions: but it may be necessary to have said somewhat on this head, on account

* And even this may be accounted for, in some measure, by some seeking for his life before his time was come; while others wanted to invest him with regal authority. John, vii. 1, and vi. 15.

count of the requisite transpositions, and liberties taken in the Harmony, that the different relations might be the better interwoven, and a probable line of events kept; still, it is hoped, without injury to either fact, precept, or sentiment; against which fear it is great consolation, that the Author of the Truth will continue to be its preserver, that we are commanded to search, through which true religion was always more prevalent; otherwise we shall continue of the sect or system of our parents and teachers, many perhaps of which would remain without foundation by a justifiable alteration in the form as well as some of the terms of scripture language, especially by a new division and punctuation; for too many seem to be governed by the sound rather than the sense, sounds to which their ear having been accustomed from their earliest infancy, they are often apt to think essential to religion, and too venerable to be questioned; but if this attempt, by comparing the passages together, be found erroneous, the standard is at hand to try it and all other explanations; the same Spirit which dictated the Scriptures, is ever most condescendingly ready to interpret to all, who conscious of their want apply to him in singleness of heart; for he hath declared, that such docility shall not remain in ignorance.

A TABLE

A T A B L E,

Shewing, in their Order, from which Gospels the
several Divisions were taken.

DIV.	MATTHEW.	MARK.	LUKE.	JOHN.
1	_____	_____	1 1—5	_____
2	_____	_____	_____	1 1—15
3	_____	_____	1 5—26	_____
4	_____	_____	1 26—39	_____
5	_____	_____	1 39—57	_____
6	_____	_____	1 57—	_____
7	1 18—	_____	_____	_____
8	1 1—18	_____	3 23—	_____
9	_____	_____	2 1—40	_____
10	2 1—13	_____	_____	_____
11	2 13—	_____	_____	_____
12	_____	_____	2 40—	_____
13	3 1—13	1 1—9	3 1—19	_____
14	3 13—	1 9—12	3 21—24	1 15—19
15	4 1—12	1 12—14	4 1—14	_____
16	_____	_____	_____	1 19—29
17	_____	_____	_____	1 29—44
18	_____	_____	_____	1 44—
19	_____	_____	_____	2 1—12
20	_____	_____	_____	2 12—
21	_____	_____	_____	3 1—22
22	_____	_____	_____	3 22—
23	14 3—6	6 17—21	3 19—21	_____
24	_____	_____	_____	4 1—43
25	4 12—13	1 14—15	4 14—31	4 43—45
26	_____	_____	_____	4 45—
27	4 13—18	1 15—16	4 31—33	_____
28	4 18—23	1 16—21	5 1—12	_____
29	_____	1 21—29	4 31—38	_____
30	8 14—18	1 29—40	4 38—	_____
31	_____	_____	13 10—18	_____
32	8 18—28	4 35—	8 22—26	_____
33	8 28—	5 1—22	9 57—	_____
34	9 1—2	2 1—13	8 26—41	_____
35	9 2—9	2 13—18	5 17—27	_____
36	9 9—14	2 18—23	5 27—33	_____
37	9 14—18	5 22—	15 1—	_____
38	9 18—35	_____	5 33—	_____
39	4 23—	_____	8 41—	_____
40	5 1—2	3 13—20	6 12—17	_____
41	10 2—5	_____	6 20—37	_____
42	_____	_____	14 34—	_____
43	5 1—	9 50—	11 33—34	_____
44	7 12—13	4 21—24	8 16—18	_____
45	_____	_____	16 17—19	_____
46	6 1—	11 25—27	12 58—	_____
47	_____	_____	12 33—35	_____
48	7 1—	_____	11 34—37	_____
49	21 22—23	_____	16 13—14	_____
50	_____	_____	12 22—33	_____
51	8 1—5	1 40—	6 37—39	_____
52	8 5—14	_____	6 41—	_____
53	_____	_____	13 23—31	_____
54	_____	_____	5 12—17	_____
55	_____	_____	7 1—11	_____

Observe, that this Mark — means *te*; thus, as in Division 4th, Luke I. 26—39. you are to begin with the 26th Verse of the 1st Chapter of Luke, and end with the 38th, and where you see it standing without a Verse after it, you are to read to the End of the Chapter, as in Division 11th, Matthew II. 13— And for those who are unacquainted with Arrangements of this sort, called *Harmonies*, it must be mentioned, that where you are referred in the following Scheme to more Gospels than one, all opposite to the same Number of the Division, those Places are relating to the same Thing; as you may perceive by consulting the four Passages on a line with Division 14th. Thus in a *Harmony* you have the Advantage of seeing what each has said upon the Subject at the same Time; and it has been attempted in this to combine their several Accounts in their own Words, without much Repetition, and to insert all Words necessary to the Sense, that are not in the Original, in *paler* or *Italic* Letters.

C O N T E N T S.

Div.	Page
1. <i>St. Luke's Preface to his Gospel</i>	1
2. <i>The Godhead of the Word, or Only-begotten of the Father. He takes the Human Nature for the glorious Purpose of enabling Man to become the Child of God</i>	ib.
3. <i>Gabriel appears to Zacharias. The Conception of John the Baptist</i>	2
4. <i>Gabriel sent to the Virgin Mary. The Conception of Jesus</i>	3
5. <i>Mary goes to see Elizabeth. Her Song of Praise</i>	4
6. <i>The Birth and Circumcision of John the Baptist. His Father Zacharias restored to his Speech. His Song of Praise</i>	5
7. <i>Joseph's Suspicions concerning his Wife's Character, removed by the Appearance of an Angel</i>	6
8. <i>An Account of the Ancestry, or Families from whence Jesus proceeded, both on his supposed Father Joseph's Side, from Abraham through King David, and on that of his Mother upwards through David and Abraham to Adam</i>	7
9. <i>The Christ born at Bethlehem in Judea, whither his Parents went to be registered. This revealed to some Shepherds, who came, and saw him there. The Circumcision and Naming of the Child. He is presented to the Lord: acknowledged for the Savior by Simeon and Anna</i>	9
10. <i>Wise Men from the East come to enquire after the New-born King, and being directed by a Star to the Place where he was, make their Submission, and offer him their Presents</i>	11
11. <i>Joseph flees with the Child and his Mother into Egypt, to avoid Herod, who slays the Infants. After Herod's Death they return to Nazareth</i>	12
12. <i>Jesus shews his Wisdom at Twelve Years of Age, by his Conversation with the Doctors in the Temple</i>	13
13. <i>John the Baptist begins his Ministry</i>	ib.
14. <i>Jesus enters on his publick Life in his Thirtieth Year: is baptized by John, when the Holy Spirit descends upon him in a bodily Shape. He is acknowledged by a voice from Heaven. John bears Witness to him</i>	15
15. <i>Jesus tempted by the Devil in the Desert</i>	16

CONTENTS.

vii

16.	<i>John, on Inquiry being made of him, confesses that he was not the Christ, but only his Fore-runner. Bethabara beyond the Jordan</i>	17
17.	<i>John on two following Days acknowledges Jesus to be the Lamb of God. Two of John's Disciples become Followers of Jesus</i>	18
18.	<i>Philip and Nathaniel become his Followers</i>	19
19.	<i>The first Miracle recorded of Jesus, who changes Water into Wine at a Marriage Feast at Cana in Galilee</i>	ib.
20.	<i>Jesus goes to Jerusalem to the Passover: drives the Cattle and Money-changers out of the Temple: appeals to the Resurrection of his Body as a Sign of his being sent by God</i>	20
21.	<i>The Conversation of Jesus at the Time of the Passover at Jerusalem with Nicodemus, concerning the Necessity of a New Birth, and Faith in him</i>	21
22.	<i>John the Baptist gives a remarkable Testimony to the Christ, and declares his own Inferiority</i>	22
23.	<i>John's Imprisonment</i>	ib.
24.	<i>The Conversation of Jesus with the Woman of Samaria in his way to Galilee, wherein he reveals that he was the Christ</i>	23
25.	<i>Jesus goes from Samaria to Nazareth; discovers himself from a Prophecy of Isaiah to be the Savior, but yet is thrust out by his Towns-men</i>	25
26.	<i>Jesus goes from Nazareth to Cana, where he cures a Noble-man's Son lying at the point of Death at Capernaum</i>	26
27.	<i>Jesus settles at Capernaum, where he preaches Repentance</i>	ib.
28.	<i>The Calling of James and John: Peter and Andrew likewise taken to a more constant Residence with their Master. A wonderful Draught of Fish</i>	27
29.	<i>Jesus expels a Demon from a Man in the Synagogue at Capernaum</i>	28
30.	<i>Peter's Wife's Mother cured of a Fever; many Diseased likewise, and Dæmoniacks. A Tour through Galilee</i>	29
31.	<i>The Woman cured who was bowed down with Infirmary. Galilee</i>	ib.
32.	<i>Jesus having given remarkable Answers to some, who seemed desirous of following him, in passing over the Lake stills a violent Storm</i>	30
33.	<i>Jesus cures two Dæmoniacks at Gadara; permits the Evil Spirits to enter into a Herd of Swine, who immediately rush into the Sea. He then returns to the Western side of the Lake</i>	31
34.	<i>Jesus on his Return to Capernaum cures a Paralytic let down to him through the Roof of the House</i>	32

35. *Jesus calls Matthew near Capernaum. At a Feast which Matthew made, the Pharisees complain that he kept Company with Sinners; which introduces the Parables of the Lost Sheep, Lost Money, and Lost Son* ————— 33
36. *Jesus at the Entertainment at Matthew's House shews the Reason why his Disciples fasted not at present, although the Disciples of John and the Pharisees frequently did* ————— 35
37. *Jairus's Daughter raised from the Dead. The Woman with the Bloody Issue cured by touching our Lord's Garment as he goes. Two blind Men, and one dumb Dæmoniac likewise healed. Capernaum* ————— 36
38. *Another Tour through Galilee* ————— 38
39. *The Twelve Apostles chosen out of the Disciples* ————— ib.
40. *The Sermon upon the Mount—Part 1.—The Way to Happiness, and the Miserable Effects of an Abuse of worldly Things.* ————— 39
- Part 2. *He addresses himself more particularly to his Disciples, whom he compares to the Salt of the Earth, and the Light of the World. He tells them, that he came not to destroy, but to fulfill the Law and the Prophets* ————— 41
- Part 3. *He shews, under several Particulars, their false Interpretations of the Moral Law, and its great Extent and Spirituality. Concerning Murder, Adultery, Divorce, Swearing, Retaliation. The Treatment of Enemies* ————— 42
- Part 4. *Our Lord next proceeds to lay down Rules for the Conduct of his Disciples. 1st. Respecting Alms, Prayer, and Fasting. He then cautions against the Love of Riches: advises to place the Affections on, and to pursue the durable Treasures of Heaven; not to be anxious about a future Provision. Uncharitable Reflections forbidden. Prudence recommended both in the Information and Correction of others. Encouragement to Prayer. He urges them to strive for Heaven; and warns them against false Guides* ————— 45
- Part 5. *Conclusion of the Sermon on the Mount. Practice, not Profession only, the Proof of Christianity.* ————— 50
41. *On our Lord's descent from the Mountain near Capernaum, he cleanses a Leper, who applied to him* ————— 51
42. *The Centurion's Servant, who was smitten with a Palsy, restored by his Word, without our Lord's having seen him.* ————— 52

The Continuation of the TABLE,

Shewing, in their Order, from which Gospels the several Divisions were taken.

DIV.	MATTHEW.	MARK.	LUKE.	JOHN.
43	_____	_____	7 11—18	_____
44	_____	_____	_____	5 1—
45	12 1—9	2 23—	6 1—6	_____
46	12 9—16	3 1—8	6 6—12	_____
47	12 15—22	3 7—13	6 17—20	_____
48	_____	_____	11 1—14	_____
49	12 22—	3 22—	11 14—33	_____
50	_____	_____	12 10—11	_____
51	13 1—54	4 1—35	8 19—22	_____
52	13 54—	6 1—7	11 37—47	_____
53	9 35—	_____	52—	_____
54	_____	_____	8 1—19	_____
55	_____	_____	10 23—25	_____
56	14 6—13	6 21—30	13 18—22	_____
57	14 1—3	6 14—17	_____	_____
58	14 13—22	6 30—45	9 1—7	_____
59	14 22—35	6 45—54	12 11—13	_____
60	_____	_____	2—10	_____
61	14 35—	6 54—	49—54	_____
62	_____	_____	7 18—36	_____
63	15 1—21	7 1—24	16 16—17	_____
64	11 25—	_____	10 13—16	_____
65	15 21—29	7 24—31	7 36—	_____
66	15 29—32	7 31—	_____	_____
67	15 32—	8 1—11	_____	_____
68	16 1—5	8 11—13	_____	_____
69	_____	_____	_____	_____
70	_____	_____	_____	_____
71	16 5—13	8 13—22	_____	_____
72	_____	8 22—27	_____	_____
73	_____	_____	_____	_____
74	_____	_____	_____	7 1—10
75	_____	_____	_____	7 10—11
76	_____	_____	_____	7 11—25
77	_____	_____	_____	7 25—

C O N T E N T S.

Div.	Page
43. <i>The Widow's Son at Nain restored to Life</i> -	53
44. <i>Jesus goes up to Jerusalem to a Feast; (commonly supposed to have been the second Passover since his Ministry) where he restores a helpless man at the Pool of Bethesda on the Sabbath; which offending the Jews, he takes occasion from thence to assert his divine Power and Mission by several Arguments</i> - -	ib.
45. <i>Jesus vindicates the behaviour of his Disciples, in plucking some ears of Corn on the Sabbath to satisfy their hunger, from the reproofs of the Pharisees.---Jerusalem</i> - -	58
46. <i>Jesus restores a withered hand in a Synagogue at Jerusalem on the Sabbath</i> - - -	59
47. <i>Jesus goes to the Sea-coast, whither there is a resort to him from all parts to be healed. Isaiah's description of his conduct verified from his humble and gentle manner</i> - -	60
48. <i>Jesus at the request of his Disciples teaches them a form of Prayer, and recommends perseverance in their Petitions.---Galilee</i>	61
49. <i>A Dæmon cast out: their insinuation of his combination with Satan confuted: the sin against the holy Spirit unpardonable: Jonah given as a sign: whoever do the will of God stand in the nearest relation to our Lord.---A Tour in Galilee</i> - -	63
50. <i>Our Lord being at dinner at a Pharisee's, further admonishes the Scribes, Pharisees, and Lawyers, which exasperates them the more against him</i> - - -	66
51. <i>He travels from City to City; goes on Shipboard and delivers the Parable of the Sower; explains it; shews why he spoke to the Multitude in Parables, and therefore the greater advantage his Disciples had in knowledge, which it was their duty to improve. The Parable of the Weeds in the Corn, with the explanation. The Parables of the progress of the Gospel---of the grain of mustard seed---of leaven---of the treasure hidden in a field---of a merchant seeking pearls---and of a net cast into the Sea</i> - -	67
52. <i>Jesus revisits Nazareth, where he gives offence by his Doctrine: from thence he makes a Tour through the Neighborhood</i> -	72
53. <i>The Twelve sent forth: our Lord gives them their charge</i>	73

54.	<i>John sends two of his Disciples to inquire into the Messiahship of Jesus upon which he discourses concerning the Baptist, and concludes with lamentation and woe over the impenitent cities of Chorazim, Bethsaida, and Capernaum.---Galilee</i>	78
55.	<i>Jesus eats with Simon the Pharisee; at whose house a woman anoints his feet.---A City of Galilee</i>	82
56.	<i>John the Baptist beheaded in prison by Herod</i>	83
57.	<i>Herod's fears concerning Jesus, whom he suspects to be John risen from the dead</i>	84
58.	<i>The return of the Apostles, and the miraculous feeding of five thousand People near Bethsaida</i>	85
59.	<i>Jesus walks upon the sea of Galilee to his Disciples, who were tossed by a Storm</i>	86
60.	<i>Jesus after the miracle of the loaves, being followed by the People to Capernaum, tells them, that they followed him for temporal advantages; but admonishes them to seek for spiritual food, and shews that Belief in him would be the true food, life and support of their Souls, as bread and other food was of their bodies</i>	88
61.	<i>He heals a number of diseases in the neighborhood of Capernaum</i>	91
62.	<i>The seventy sent out, with their instructions</i>	ib.
63.	<i>The Parable of the humane Samaritan, in answer to that question from an insidious Person learned in the Law of Moses,---"Who is my Neighbor?"</i>	93
64.	<i>Jesus reproves the Scribes and Pharisees for their dependance upon outward washings without inward purity; and shews them, how they had perverted the Moral Law by their corrupt interpretations, by interestedly keeping close to the letter, when in direct opposition to the spirit of the Law; and by observing the commands of men more than the word of God</i>	94
65.	<i>The return of the Seventy with joy at their success: our Lord's thanks to his Father for his concealment of the Gospel from some, while he revealed it to others; and then he concludes, with a general invitation to all humble and sin distressed Souls</i>	96
66.	<i>Jesus in the neighborhood of Tyre and Sidon expels a Daemon from the Daughter of a Syrophenician Woman</i>	98
67.	<i>The Lame, Blind, Deaf, and Dumb, Maimed, with other diseased Persons, restored by Jesus at the sea side of Galilee</i>	99
68.	<i>The Miracle of four thousand fed with seven loaves and a few small Fish, and a remainder of seven baskets full, near the Sea of Galilee</i>	100
69.	<i>The Pharisees and Sadducees ask of him a sign from heaven of the truth of his Mission</i>	ib.

70. *From the account given him of certain Gaileans slain by Pilate, he takes occasion to inforce the necessity for all of them to repent* 101
71. *Upon our Lord's being asked to decide a dispute of inheritance between two Brothers, he takes occasion to caution his Hearers against covetousness, and delivers the Parable of the rich Fool* - 102
72. *He leaves the Multitude near Magdala; repasses the Lake; and in his passage warns his Disciples of the leaven of the Pharisees and Sadducees* - - - - 103
73. *The blind man cured at Bethsaida* - - - - 105
74. *Jesus chooses to remain in Galilee for the present rather than go into Judea* - - - - ib.
75. *He visits Martha at Bethany in his way to Jerusalem to the feast of Tabernacles* - - - - 106
76. *Jesus defends his own conduct against the Jews at the feast of Tabernacles at Jerusalem* - - - - 107
77. *He further discourses with them concerning his Mission: they send to apprehend him, but the Officers return without him: then were they divided in their opinions about him, and whether they should take him; but perceiving on the return of the Officers, that Jesus had astonished and disarmed even them by his discourse, after a debate with Nicodemus, the Assembly is dissolved without coming to any resolution about him* - - - - 108

C O N T E N T S.

Div.	PAGE
78 <i>THE Women taken in Adultery brought to our Lord into the Temple at Jerusalem.</i>	110
79 <i>Our Lord proceeds in his reasoning with the Jews at the Temple: declares himself to be the Light of the World: urges the testimony of the Father to the truth of his Mission; and their danger in rejecting him.</i>	111
80 <i>Our Lord goes on to shew them the Knowledge and Freedom, which result from a true faith: that they in vain pleaded their relation to Abraham, unless they behaved as Abraham did: he promises his Followers an exemption from Death: and upon his mentioning his own Existence before Abraham's, they attempt to stone him, but he wonderfully escapes from them.</i>	113
81 <i>The man born blind restored to sight at Jerusalem on the Sabbath: the Jews examine strictly into the nature of the fact, and expel the man from their religious Society, for his affirmation of the Truth: but Jesus finding him up, reveals himself unto him, which produces in him Faith, and Adoration.</i>	115
82 <i>Our Lord shews what would be the event of his appearance respecting both the Ignorant and the Prejudiced: he warns the Jews of their danger from their Conceit: he then represents himself as the Door of the Sheepfold; as the good Shepherd also.</i>	118
83 <i>Jesus at the feast of Dedication at Jerusalem asserts to the Jews his intimate Union with the Father; upon which they call him a Blasphemer; and attempt to stone him, but he escapes from them.</i>	120
84 <i>Jesus leaves Jerusalem, and proceeds to the neighbourhood of Cæsarea Phillipi: on the way his Disciples confess him to be the Christ: he then begins to forewarn them of his sufferings, and how only they could be benefited by them.</i>	121
85 <i>Our Lord's Transfiguration on the Mountain, and Explanation of the expected coming of Elijah before the resurrection.</i>	124
86 <i>On his coming down from the Mount he expels a Dæmon, which had been attempted in vain by his Disciples.</i>	125
87 <i>As our Lord was going to Capernaum he shews his Disciples of his death, and resurrection. He works a miracle to pay a necessary Tax.</i>	127
88 <i>Our Lord perceiving their ambitious views, discourses to his Disciples on Humility, the danger of causing others to err, Forgiveness and the unprofitableness of the Best.</i>	128
89 <i>Jesus in his way from Capernaum to Jerusalem, being warned of his danger from Herod, shews them that Prophets had the most to fear at Jerusalem, whose insensibility, and future desolate state he pathetically laments.</i>	132
90 <i>The cure of the dropsical man on the Sabbath at a Chief Pharisee's house: When also our Lord recommends humility in taking their seats in publick, with a preference of the Poor in their invitations: and delivers the Parable of the Wedding Supper; shews likewise, that his Disciples must renounce all things, that hinder their attachment to him.</i>	133
91 <i>The Parables of the unjust Steward, and rich Man and Lazarus, delivered as our Lord proceeded towards Jerusalem.</i>	136

Div.		Page
92	<i>As our Lord goes through Samaria he cures the ten Lepers. The Gospel comes without ostentation, requires not superstitious attention.</i>	139
93	<i>Our Lord sharply reproves the Disciples, who would have had fire down from Heaven to burn a Samaritan village, which would not receive him.</i>	140
94	<i>Our Lord discourses concerning Divorces in his way from Galilee to Judea.</i>	142
95	<i>The Parable of the Pharisee and Publican. Little children brought whom our Lord blesses.</i>	143
96	<i>Our Lord hears of the sickness of Lazarus in his way to Jerusalem.</i>	145
97	<i>As our Lord was going to Bethany to raise Lazarus, he answers the young man's question, who enquired the way to eternal life; and shews the hindrance arising from riches; promises great rewards to all, who have given up any thing for him: but these, not according to present rank; which is illustrated by the Parable of the Householder and Laborers.</i>	146
98	<i>Jesus raises Lazarus from the dead at Bethany near Jerusalem, upon which the Council consulted to put him to death.</i>	149
99	<i>Jesus on the road to Jerusalem foretells his sufferings: reproves the sons of Zebedee for their ambition, and shews them the only way to eminence in his kingdom.</i>	152
100	<i>Two blind men restored to sight at Jericho: our Lord entertained by Zacchæus in his way to Jerusalem.</i>	155
101	<i>Parable of the Pounds in our Lord's journey to Jerusalem.</i>	156
102	<i>The Passover being near, they were expecting Jesus at Jerusalem, when they meant to apprehend him. He calls at Bethany, where Mary anoints his feet with perfumed ointment.</i>	158
103	<i>Our Lord makes his public entry into Jerusalem riding on an Ass, in the midst of the Acclamations of the People, and proceeds to the Temple, which he cleared of Traders; his reception from the People further provoked the Chieftains of the Jews, who are determined to have his life.</i>	ib.
104	<i>On our Lord's return to Jerusalem he blasts a barren fig tree: shews the necessity of his death; is troubled, prays, and is answered by a voice from heaven: shews the infidelity of the Jews: retires again in the evening.</i>	162
105	<i>As our Lord was returning to Jerusalem in the morning, his Disciples take notice that the fig-tree was withered; from hence he observes to them the efficacy of Faith; and silences some of the Council, who came to question him concerning his Commission for what he did.</i>	165
106	<i>The Jews reproved by the Parable of the professing, but disobedient son: and their conduct with their consequent destruction shewn by the Parable of the Vineyard let out to Husbandmen.</i>	166
107	<i>Our Saviour by the wisdom of his answer to the Pharisees and Herodians concerning the lawfulness of paying tribute to Rome, evades the snare they hereby lay for him. He answers also an objection from the Sadducees, and proves the resurrection. Shews likewise the inquiring Pharisees the first and great commandment; and silences them and all others with asking them to reconcile David's calling the Christ, both his Son, and his Lord.</i>	169
108	<i>Our Lord very severely reproves the conduct of the Pharisees and Lawyers: commends the liberality of the Poor Widow in the Temple.</i>	172
109	<i>Our Lord shews his Disciples the destruction that was coming upon Jerusalem: describes the signs, and great distress that would precede its demolition, with advice how to escape: and then proceeds to foretel the total overthrow of the Jewish Nation by Images including also the final destruction of the world at the great Judgment; concluding, that since the exact time was kept secret, and would come unexpectedly upon careless Observers, with strong and repeated admonitions to continual watchfulness.</i>	176
110	<i>Our Lord shews the propriety of and necessity for the foregoing advice by the Parables of the ten Virgins, and of the Talents—and by the description of the last Judgment, with the different sentences then to be passed, according to the difference, and behavior here.</i>	189

DIV.

Page

- 111 *Jesus forewarns his Disciples of his approaching sufferings at the ensuing Passover. The Jewish Rulers consult together to take away his life. Judas bargains with the chief Priests to betray his Master. A Woman anoints him at Bethany.* 193
- 112 *Our Lord, while at Bethany, gives orders to his Disciples, where to prepare the Passover for him at Jerusalem. He sits down with them to the Passover; checks their ambitious views; recommends humility from his own example; comforts them with the prospect of a Kingdom.—He discovers the intention of Judas to betray him; who on this leaves him for that purpose.—The institution of the Lord's supper.* 195
- 113 *Our Lord exhorts his Disciples to mutual love; forewarns them of their cowardice during his sufferings; also Peter's denial of him; but comforts them with the recollection, that he had never left them in all their wants and trials; and with the prospect of future happiness, and the presence of his Father and Himself in their passage to it.* 202
- 114 *Jesus under the representation of himself by a Vine, and his Disciples the Branches, shews their close connexion, and how only they can draw any spiritual nourishment: he then exhorts them to mutual affection by that love, which he was about exhibiting for them: lastly, having again forewarned them of the unkind treatment they must expect after his departure, but at the same time the knowledge and support they would receive from the Spirit, he concludes with the reviving assurance of their joyful meeting again; of his Father's love; and his own Guardian care of them under their several trials and distresses.* 207
- 115 *Our Lord offers up a solemn Prayer to his Father for his own glorification, and for the divine union, temper, preservation, and future heavenly residence of his Apostles, and of all others, who through their means should ever believe in him.* 212
- 116 *Our Lord's agony in the Garden of Gethsemane—His Prayer thereon—during which his Disciples slumber; which he reproves, and then tells them that his hour is come.* 215
- 117 *Our Lord, being betrayed by Judas, is apprehended by the Jews; upon which all his Disciples forsook him, and fled.* 219
- 118 *Jesus is carried, first, before Annas, then, before Caiaphas, whither Peter follows, and thrice denies any acquaintance with him.* 222
- 119 *Jesus is examined by Caiaphas at his Palace; from thence he is taken before the Sanhedrim; who adjudge him to be guilty of death.* 224
- 120 *Our Lord is carried before Pilate, that the sentence of the Sanhedrim might be confirmed, and execution had upon him.—Judas being ashamed of his treachery went and hanged himself.* 227
- 121 *Pilate sends Jesus to Herod, by whom he is treated contemptuously, and sent back to Pilate, who recommends it to the Jews to release him; but they prefer Barabbas's delivery, as the customary act of Grace, and persist in the crucifixion of Jesus: having therefore in vain repeatedly endeavoured to prevail for his discharge, he consents at last, through fear of Cæsar, to his crucifixion.* 231
- 122 *Jesus is led forth to execution, and nailed to a Cross on Mount Calvary, where, after having been insulted, given hopes of future happiness to the penitent Thief on the Cross, and suffered much Agony, he expires amidst many Prodiges and Alarms to the Spectators: Joseph begs the Corpse of Pilate, and lays it in a monument hollowed out of a Rock in his own Garden near the place of Execution.* 237
- 123 *The Jews procure a Guard to be set over the Tomb the day after the crucifixion.* 245
- 124 *Jesus riseth from the dead—is seen, first, by Mary Magdalen; next, by the other Women, who had come down to the Sepulchre, on their return to the City; thirdly, by Two other Disciples; fourthly, by the two Disciples going to Emmaus; fifthly, by ten of the Apostles, and others met together, all of* which

Div..	Page
<i>which appearances were on the Resurrection Day.—The Guards, on making their report to the chief Priests, are bribed by them to say, That his Disciples had stolen away the Body, while they were asleep.</i>	245
125 <i>Eight days after his resurrection our Lord appears again to the Eleven, when the incredulous Thomas is satisfied with the sensible proofs given him, That the crucified Jesus was risen.</i>	251
126 <i>Our Lord discovers himself to Peter, and several of the Disciples, as they were fishing on the sea of Tiberias: where discoursing with Peter he mentions the future crucifixion of that Apostle. He appears again to the Eleven at a Place he had appointed in Galilee.</i>	252
127 <i>Jesus appears at Jerusalem at different times to the Apostles, and to above five hundred Brethren together for forty days after his resurrection, giving them instructions concerning the affairs of his Kingdom, and their future Apostleship; after which he leads them to the Mount of Olives near Bethany, from whence he ascends to Heaven in their sight; and then they joyfully return to Jerusalem, and there wait for the Baptism of the Spirit in obedience to his orders.</i>	255

A T A B L E

Shewing in what Division of the Harmony every Chapter and Verse in the Four Evangelists may be found, with the Number of Verses in each Chapter.

MATT.	Div.	MATT.	Div.
Chap. 1 from the 1st to 18th verse in	VIII	Chap. 15 from the 21st to 29th verse in	LXVI
1 18 to the end at 25	VII	15 29-32	LXVII
2 1-13	X	15 32 to the end at 39	LXVIII
2 13 to the end at 23	XI	16 1-5	LXIX
3 1-13	XIII	16 5-13	LXXII
3 13 to the end at 17	XIV	16 13 to the end at 28	LXXXIV
4 1-12	XV	17 1-14	LXXXV
4 12-13	XXV	17 14-22	LXXXVI
4 13-18	XXVII	17 22 to the end at 27	LXXXVII
4 18-23	XXVIII	18 1 to the end at 35	LXXXVIII
4 23 to the end at 25	XXXVIII	19 1-13	XCIV
5 1-2	XXXIX	19 13-16	XCV
5 1 to the end at 48	XL	19 16 to the end at 30	XCVII
6 1 to the end at 34	XL	20 1-17	XCVII
7 1 to the end at 29	XL	20 17-29	XCIX
8 1-5	XLI	20 29 to the end at 34	C
8 5-14	XLII	21 1-18	CIII
8 14-18	XXX	21 18-20	CIV
8 18-28	XXXII	21 20-22	CV
8 28 to the end at 34	XXXIII	21 22-23	XL
9 1-2	XXXIII	21 23-28	CV
9 2-9	XXXIV	21 28 to the end at 46	CVI
9 9-14	XXXV	22 1-15	XC
9 14-18	XXXVI	22 15 to the end at 46	CVII
9 18-35	XXXVII	23 1-37	CVIII
9 35 to the end at 38	LII	23 37 to the end at 39	LXXXIX
10 1-16	LIII	24 1 to the end at 51	CIX
10 16 to the end at 42	LIII	25 1 to the end at 46	CX
11 1-25	LIV	26 1-17	CXI
11 25 to the end at 30	LXV	26 17-36	CXII
12 1-9	XLV	26 36-47	CXVI
12 9-16	XLVI	26 47-57	CXVII
12 15-22	XLVII	26 57-59	CXVIII
12 22 to the end at 50	XLIX	26 59-69	CXIX
13 1-54	LI	26 69 to the end at 75	CXVIII
13 54 to the end at 58	LII	27 1-15	CXX
14 1-3	LVII	27 15-32	CXXI
14 3-6	XXIII	27 32-62	CXXII
14 6-13	LVI	27 62 to the end at 66	CXXIII
14 13-22	LVIII	28 1-16	CXXIV
14 22-35	LIX	28 16-18	CXXVI
14 35 to the end at 36	LXI	28 18 to the end at 20	CXXVII
15 1-21	LXIV		

MARK.	Div.	MARK.	Div.
Chap. 1 from the 1st to 18th verse in	XIII	Chap. 2 from the 13th to 18th verse in	XXXV
1 9-12	XIV	2 18-23	XXXVI
1 12-14	XV	2 23 to the end at 28	XLV
1 14-15	XXV	3 1-8	XLVI
1 15-16	XXVII	3 8-13	XLVII
1 16-21	XXVIII	3 13-20	XXXIX
1 21-29	XXIX	3 20-22	LVIII
1 29-40	XXX	3 22 to the end at 35	XLIX
1 40 to the end at 45	XLI	4 1-21	LI
2 1-13	XXXIV	4 21-24	XL

MARK.		DIV.
Chap. 4	from the 24th to 35th verse in	LI
4	35 to the end at 41	XXXII
5	1-22	XXXIII
5	22 to the end at 45	XXXVII
6	1-7	LII
6	7-14	LIII
6	14-17	LVII
6	17-21	XXIII
6	21-30	LVI
6	30-45	LVIII
6	45-54	LIX
6	54 to the end at 56	LXI
7	1-24	LXIV
7	24-31	LXVI
7	31 to the end at 37	LXVII
8	1-11	LXVIII
8	11-13	LXIX
8	13-22	LXXII
8	22-27	LXXIII
8	27 to the end at 38	LXXXIV
9	1-2	LXXXIV
9	2-14	LXXXV
9	14-30	LXXXVI
9	30-33	LXXXVII
9	33-50	LXXXVIII
9	50 to the end at 50	XL
10	1-13	XCIV

MARK.		DIV.
Chap. 10	from the 13th to 17 verse in	XCIV
10	17-32	XCVII
10	32-46	XCIX
10	46 to the end at 52	C
11	1-12	CIII
11	12-15	CIV
11	15-19	CIII
11	19-20	CIV
11	20-25	CV
11	25-27	XL
11	27 to the end at 33	CV
12	1-13	CVI
12	13-38	CVII
12	38 to the end at 44	CVIII
13	1 to the end at 37	CIX
14	1-12	CXI
14	12-32	CXII
14	32-43	CXVI
14	43-53	CXVII
14	53-55	CXVIII
14	55-66	CXIX
14	66 to the end at 72	CXVIII
15	1-6	CXX
15	6-21	CXXI
15	21 to the end at 47	CXXII
16	1-15	CXXIV
16	15 to the end at 20	CXXVII

LUKE.		DIV.
Chap. 1	from the 1st to 5th verse in	I
1	5-26	III
1	26-39	IV
1	39-57	V
1	57 to the end at 80	VI
2	1-40	IX
2	40 to the end at 52	XII
3	1-19	XIII
3	19-21	XXIII
3	21-24	XIV
3	24 to the end at 38	VIII
4	1-14	XV
4	14-31	XXV
4	31-38	XXIX
4	38 to the end at 44	XXX
5	1-12	XXVIII
5	12-17	XLI
5	17-27	XXXIV
5	27-33	XXXV
5	33 to the end at 39	XXXVI
6	1-6	XLV
6	6-12	XLVI
6	12-17	XXXIX
6	17-20	XLVII
6	20-37	XL
6	37-39	XL
6	39-40	CVIII
6	40-41	CXIV
6	41 to the end at 49	XL
7	1-11	XLII
7	11-18	XLIII
7	18-36	LIV
7	36 to the end at 50	LV
8	1-16	LI
8	16-18	XL
8	18-19	LI
8	19-22	XLIX
8	22-26	XXXII
8	26-41	XXXIII
8	41 to the end at 56	XXXVII
9	1-7	LIII
9	7-10	LVII
9	10-18	LVIII

LUKE.		DIV.
Chap. 9	from the 18th to 28th verse in	LXXXIV
9	28-37	LXXXV
9	37-43	LXXXVI
9	43-46	LXXXVII
9	46-51	LXXXVIII
9	51-57	XCII
9	57 to the end at 62	XXXII
10	1-13	LXII
10	13-16	LIV
10	16-17	LXII
10	17-25	LXV
10	25-38	LXIII
10	38 to the end at 42	LXXV
11	1-14	XLVIII
11	14-33	XLIX
11	33-37	XL
11	37-47	L
11	47-52	CVIII
11	52 to the end at 54	L
12	1-2	LXXII
12	2-10	LIII
12	10-11	XLIX
12	11-13	LIII
12	13-23	LXXI
12	22-35	XL
12	35-49	CIX
12	49-54	LIII
12	54-58	LXIX
12	58 to the end at 59	XL
13	1-10	LXX
13	10-18	XXXI
13	18-22	LI
13	22-23	LXXXIX
13	23-31	XL
13	31 to the end at 35	LXXXIX
14	1-34	XC
14	34 to the end at 35	XL
15	1 to the end at 32	XXXV
16	1-16	XCI
16	16-17	LIV
16	17-19	XL
16	19 to the end at 31	XCI
17	1-11	LXXXVIII

LUKE.		Div.
Chap. 17	from the 11th to 22d verse in	XCII
17	22 to the end at 37	CIX
18	1-9	CIX
18	9-18	XCIV
18	18-31	XCVII
18	31-35	XCIX
18	35 to the end at 43	C
19	1-11	C
19	11-29	CI
19	29 to the end at 48	CIII
20	1-9	CV
20	9-20	CVI
20	20-45	CVII
20	45 to the end at 47	CVIII
21	1-5	CVIII

LUKE.		Div.
Chap. 21	from the 5th to 37th verse in	CIX
21	37-38	CIII
21	38 to the end at 38	CIV
22	1-7	CXI
22	7-39	CXII
22	39-40	CXIII
22	40-47	CXVI
22	47-54	CXVII
22	54-63	CXVIII
22	63 to the end at 71	CXIX
23	1-6	CXX
23	6-26	CXXI
23	26 to the end at 56	CXXII
24	1-44	CXXIV
24	44 to the end at 53	CXXVII

JOHN.		Div.
Chap. 1	from the 1st to 15th verse in	II
1	15-19	XIV
1	19-29	XVI
1	29-44	XVII
1	44 to the end at 51	XVIII
2	1-12	XIX
2	12 to the end at 25	XX
3	1-22	XXI
3	22 to the end at 36	XXII
4	1-43	XXIV
4	43-45	XXV
4	45 to the end at 54	XXVI
5	1 to the end at 47	XLIV
6	1-15	LVIII
6	15-22	LIX
6	22 to the end at 71	LX
7	1-2	LXIV
7	2-10	LXXIV
7	10-11	LXXV
7	11-25	LXXVI
7	25 to the end at 53	LXXVII
8	1-12	LXXVIII
8	12-31	LXXIX
8	31 to the end at 59	LXXX
9	1-39	LXXXI
9	39 to the end at 41	LXXXII
10	1-22	LXXXII
10	22-40	LXXXIII

JOHN.		Div.
Chap. 10	from the 40 to the end at 42	XCIV
11	1-17	XCVI
11	17-55	XCVIII
11	55 to the end at 57	CII
12	1-12	CII
12	12-20	CIII
12	20 to the end at 50	CIV
13	1-33	CXII
13	33 to the end at 38	CXIII
14	1 to the end at 31	CXIII
15	1 to the end at 27	CXIV
16	1 to the end at 33	CXIV
17	1 to the end at 26	CXV
18	1-2	CXVI
18	2-13	CXVII
18	13-19	CXVIII
18	19-24	CXIX
18	24-28	CXVIII
18	28-38	CXX
18	38 to the end at 40	CXXI
19	1-17	CXXI
19	17 to the end at 42	CXXII
20	1-21	CXXIV
20	21-24	CXXVII
20	24-30	CXXV
20	30 to the end at 31	CXXVII
21	1-25	CXXVI
21	25 to the end at 25	CXXVII

T H E
H A R M O N Y
O F T H E
G O S P E L S.

DIVISION I.

St. LUKE, Chap. I. from the 1st to the 5th verse.

His Preface to his (a) Gospel.

WHEREAS many have undertaken to compose the History of those Things, of the truth of which we are most fully persuaded, even as they delivered them unto us, who from the beginning were eye-witnesses, and Ministers of the Word (b); I also, having traced all things with accuracy from their rise, have thought it proper to write you, most noble Theophilus, an account of them, in

their order, that you may know the certainty of those doctrines, in which you have been instructed.

DIVISION II.

St. JOHN, Chap. I. 1 to 15.

The Godhead of the Word, or only-begotten of the Father. He takes the human nature, for the glorious purpose of enabling man to become the child of God.

IN the beginning was the (a) Word, and the Word was with God, and the Word was God: he was in the beginning with God: all things were (b) made by him, and without him there

E X P L A N A T I O N.

Div. I. (a) This word means Good-news in general, but in a scripture sense, the joyfull news, that the Christ was come. We apply this word likewise, as in the present instance, to the several relations of the life of the Christ, and sometimes to the doctrines he preached.

(b) It will be proper here to mention, that the Authors of the four Gospels were two of them, Matthew and John, constant companions of our Lord; of the other two, Mark was supposed to be a fellow-laborer with Peter, who had been an eye-witness of the Word; and Luke accompanied that eminent messenger Paul.

Div. II. (a) That by the *Word* is here meant the Son of God, called Jesus in the Flesh, amongst other proofs, seems confirmed by another Apostle, Paul, Coloss. i. 16. who declares him to be the Maker of all things, according to this account given by John.

(b) What an encouragement, O man, to Trust! that the offered Savior was thy Maker—what an astonishing instance, likewise, of concern for thy welfare!

there was not made one single thing. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness (c) apprehended it not.—There was a man sent from God, whose name was John: he came for a witness, to bear witness of the light, that men through him might believe: he was not that light, but *came* to bear witness concerning that light, *which* was the true light (d), that, coming into the world, enlightens every man.—He was in the world, and the world was made by him, and the world knew him not: he came into his own *country*, and his own *People* did not receive him; but to as many as received him, *even* to those who believe on his name, he gave the honor to become the Sons of God; who who were not born of (e) blood, nor of the will of flesh, nor of the will of man, but of God.—And the

Word was made Flesh, and dwelled among us, full of Grace (f) and Truth; and we have seen his (g) Glory, the Glory as of the only-begotten of the Father.

DIVISION III.

St. LUKE, Chap. I. 5 to 26.

Gabriel appears to Zacharias. The Conception of John, the Baptist.

IN the days of Herod, King of Judea, there was a Priest named Zacharias, of the course of (a) Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth: and they were both (b) righteous in the sight of God, walking blamelessly in all the Commands and Institutions of the Lord. And they had no Child, because Elizabeth was barren; and were both far advanced in years.—Now, when he was executing the Priest's office before God,

in

EXPLANATION.

(c) Such is the darkness introduced into the human mind by sin, that although the Maker of mankind never left his creatures without light, yet, instead of accepting its guidance, the generality turned their backs upon it.

(d) This seems the more proper disposition of these words in reference to John xii. 46. & iii. 19. and indeed the word Every is otherwise as expressive without their assistance.

(e) Who did not derive this great and happy advantage from any natural birth, or unassisted inclinations or strivings, but from the influences of the Holy Spirit.

(f) Grace means Favor, Kindness, particularly that greatest of all Favors, God's sending his Son into the world to deliver man; and with him, and through him, the several Virtues, Tempers, Dispositions, which discover their heavenly origin.

(g) Glory here means the brightness, or shining forth of the excellencies of the Father's Power and Character.

Div. III. (a) The Priests were divided by David into twenty-four Courses or Turns, according to the number, and the names of the four and twenty chief Families, that descended from Eleazar and Ithamar, the Sons of Aaron: Zacharias belonged to the eighth Lot of Abia, or Abijah, 1 Chron. xxiv. 10.

(b) This character is to be understood in a limited sense; not that they were wholly righteous, or blameless, as will soon appear from an instance of his unbelief; but being eminently pious, and attentive likewise to the outward ceremonies of their Religion, they were through mercy beheld, by God, as righteous and blameless.

in the order of his course; it was his lot, according to the custom of the Priesthood, to burn incense, when he went into the Temple of the Lord. And the whole multitude of the People were praying without, at the hour of Incense.—And there appeared to him an Angel of the Lord, standing on the right side of the Altar of Incense: and Zacharias, on seeing him, was troubled, and terrified: but the Angel said to him, Fear not, Zacharias, for thy prayer is heard, and Elizabeth thy Wife shall bear thee a Son, and thou shalt call his name John; and he shall be to thee *a child* of joy and transport, and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his Mother's Womb: and he shall turn many of the Children of Israel to the Lord their God: and he shall go before him in the spirit and power of * Elijah, to turn the † hearts of Fathers (c) and Children, and the disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord.—And Zacharias said to the Angel, Whereby shall I know this? for I am an old Man, and my Wife is advanced in years.—And the Angel answering, said unto him, I am § Gabriel, who stand in the presence of God, and am sent to speak to thee, and to tell thee this

joyfull news. And behold, thou shalt be silent, and unable to speak, till the day in which these things shall be accomplished, because thou hast not believed my words, which shall be fulfilled in their season.—And the People were waiting for Zacharias; and they wondered at his continuing so long in the Temple: but when he came out, he could not speak to them; and they perceived that he had seen a Vision in the Temple; for he made signs to them, and remained deaf and dumb.—And when the days of his Ministration were ended, he went to his own House.—Now soon after, Elizabeth his Wife conceived; and (d) kept herself in retirement for five months, saying, Because thus hath the Lord done unto me, in the days in which he hath looked upon me, to take away my reproach among Men.

DIVISION IV.

St. LUKE, Chap. I. 26 to 39.

Gabriel sent to the Virgin Mary.—The Conception of Jesus.

NOW in the sixth month *after*, the Angel Gabriel was sent from God to a City of Galilee, called Nazareth, to a Virgin contracted in marriage to a man, whose name was Joseph, of the House of David; and the Virgin's name was Mary. And the Angel entering into *her House*, said unto her, Joy be to thee, O thou highly

EXPLANATION.

(c) This interpretation is preferred, because the Preposition in the original may be translated, *with*; as in Rev. vii. 15. "he shall dwell *en' avrois*, with them;" and because the common suppositions, of either reconciling the Jews to the Gentiles, or domestic Differences, seem neither to agree with the event then, or now, or with our Lord's declaration, Mat. x. 34. and literally to turn the hearts of the Fathers to the Children, is already done by natural affection.

(d) Perhaps through Modesty, for Devotion, and to avoid that Pollution which was forbidden by the Law.

* 1 Kings xviii. 37. † Malac. iv. 6. § Dan. viii. 16. and ix. 21.

highly favored, for the Lord is with thee; blessed art thou among Women.—Now she, on seeing *him*, was troubled at his discourse, and reasoned with herself, what kind of address this could be.—And the Angel said to her, Fear not, Mary; for thou hast found favor with God; and behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his name (*a*) Jesus: he shall be great, * and shall be called the Son of the most High; and the Lord God shall give him the Throne of David, (*b*) his Father: and he shall reign over the House of Jacob for ever; and of his Kingdom † there shall be no end.—Then said Mary to the Angel, How shall this be, since I know not a man?—And the Angel in answer said to her:—The Holy Spirit shall come upon thee, and the Power of the most High shall overshadow thee; and therefore that holy Thing, which shall be born, shall be called the Son of God. And behold, thy Relation Elizabeth, even She hath conceived a Son in her old age; and this is the sixth month with her, who was called barren; for with God nothing will be impossible.—And Mary said, Behold the servant of the Lord; may it be unto me according to thy word. And the Angel departed from her.

DIVISION V.

St. LUKE, Chap. I. 39 to 57.

Mary goes to see Elizabeth.—Her Song of Praise.

NOW Mary arose in those days, and went with haste into the Hilly-

Country to a City of Judah; and entered into the house of Zacharias, and saluted Elizabeth.—And as soon as Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb: and Elizabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed art thou amongst Women, and blessed is the Fruit of thy Womb: and how came I to be thus honored, that the Mother of my Lord should come unto me? For behold, as soon as I heard the voice of thy Salutation, the Babe in my Womb leaped for joy: and blessed is she, who believed, that there will be an accomplishment of those things, which were told her from the Lord.—Then Mary said,—My soul doth (*a*) magnify the Lord, and my Spirit hath rejoiced in God my Savior: for he hath looked upon the lowliness of his servant; for behold, from henceforth all Generations shall call me blessed: for the Mighty One hath done great things for me; and holy is his name: and his mercy is from Generation to Generation on those who fear him. He hath wrought strength with his arm; he hath scattered the (*b*) Proud in the reasoning of their heart: he has pulled down the mighty from *their* Thrones, and raised up those of low degree: he hath filled the hungry with good things, and he hath sent the rich away empty: he hath supported Israel his Child, in remembrance of his everlasting mercy, (as he spake to our Fathers, to ‡ Abraham, and to

his

EXPLANATION.

Div. IV.—(*a*) Meaning the same as Joshua, a Savior, a Deliverer.

(*b*) This shews that Mary was of the Family of David. That the Savior was to be of the Family of David, according to the Flesh, was expected by the Jews. 2 Sam. vii. 12, 16. Psalm cxxxii. 11. with Acts ii. 30. The nature of his Kingdom, not his Descent, was misunderstood.

Div. V.—(*a*) Praise the greatness of the Lord.

(*b*) Humbled proud Reasoners, and brought their devices to nought.

* Isa. ix. 6. with xvi. 5. † Dan. vii. 14. ‡ Gen. xvii. 19.—Isa. lv. 3.

his Seed).—Now Mary abode with her about three months, and *then* returned to her own House.

DIVISION VI.

St. LUKE, Chap. I. 57, to the end.

The Birth and Circumcision of John the Baptist. His Father Zacharias restored to his Speech. His Song of Praise.

NOW Elizabeth's full time was come, that she should be delivered; and she brought forth a Son: and her Neighbors and Relations heard, that the Lord had shewed great mercy towards her; and they rejoiced with her.—And on the eighth day they met to || circumcise the Child; and they called him Zacharias, after the name of his Father: and his Mother answering, said, Not so, but he shall be called John: and they said unto her, There is none of thy Kindred, who is called by this name: and they made signs to his Father, to know what he would have him called: and he asking for a writing-

tablet, wrote, saying, His name is John—and all were astonished.—His mouth likewise was opened immediately, and his tongue *loosed*; and he spake, and blessed God.—And fear came upon all, who dwelled round about them; and all these sayings were talked of over the whole Hilly-Country of Judea: and all who heard, laid *them* up in their hearts, saying, What will this Child be?—And the hand of the Lord was with him—And Zacharias, his Father, was filled with the holy Spirit; and he prophesied, saying,—Blessed be the Lord, the God of Israel; for he hath looked upon, and wrought deliverance for his People; and hath raised up for us a (a) Horn of Salvation, in the Family of David his Servant; (as he hath spoken by the mouth of his holy Prophets, who have been from the earliest time;) a Salvation (b) from our Enemies, and from the hand of all who hate us; to exercise mercy towards our Fathers; and to remember his holy (c) Covenant, the † Oath which he swore unto Abraham

EXPLANATION.

Div. VI.—(a) Horn signifies both Strength, and Dignity, even of Royalty, and seems to refer to the expected Kingdom. Ps. lxxxix. 24.—cxxxii. 17.—1 Sam. ii. 10. and 2 Sam. xxii. 3.

(b) The liberty taken in deviating somewhat from the common Translation, in this Section, will, it is hoped, be justified by the Original.

(c) The word Covenant means a binding conditional agreement between two Parties, with forfeiture, if the conditions be not fulfilled, but with the enjoyment of what is covenanted, if they be. Thus in Scripture there were two principal Covenants, or declarations of the will of God respecting man: the first called the Covenant of Works, wherein God agrees to continue man in his favor upon his obedience to him, but to punish him upon his neglect of duty; both the promise and condition were contained in these words, *This do, and thou shalt live.*—The forfeiture, *Neglect, and thou shalt surely die.*—Upon the breach of this first Covenant by the Sin of Adam, God entered into another with mankind, called that of Grace or Favor, because of the inability of man to obtain the blessings of it by the performance of the conditions; and therefore rather means an unalterable engagement or promise of God (than any conditional mutual agreement) to restore man

|| Levit. xii. 3.—Gen. xvii. 10, 11, 12.

† Gen. xxii. 16, 17. Heb. vi. 13. & Ps. cv. 8 to 12.

ham our Father, to give us *even* to worship him without (*d*) fear, (after having been delivered out of the hands of our Enemies) in holiness and righteousness before him all the days of our Life.—And thou, Child, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord; to prepare his ways, to give knowledge of Salvation to his People, by the remission of their Sins, through the tender mercies of our God, by which the Dawn of light from on high hath looked upon us, to enlighten those who are sitting in darkness, and the shadow of death, to direct our feet

into the way of Peace.—And the Child throve in strength, and in spirit; and was in desert places, till the day of his being shewn unto Israel.

DIVISION VII.

St. MAT. Chap. I. 18 to the end.

Joseph's suspicions concerning his intended Wife's character, removed by the appearance of an Angel.

NOW the birth of Jesus the (*a*) Christ was in this manner.—When his Mother Mary was contracted in marriage to Joseph, before they came together, she was found with Child by

EXPLANATION.

man to life and favor. Heb. viii. 6 to 13. This was first hinted to Adam, confirmed to Abraham, and the knowledge of it propagated, and preserved by a variety of means from the fall of man to the birth of Jesus: the instrument of this Salvation likewise was clearly and repeatedly revealed, and expected to be of the Seed, or a Descendant of the Woman, even by those who did not understand the spiritual nature of the Covenant, which contained the gracious and never-failing promises made to David, Isa. lv. 3. How inexpressibly wonderful the Love of God to man! As we are condemned by the first then, let us gladly and gratefully accept of this gift of the second Covenant from God; for how can we escape, if we neglect so great Salvation?

(*d*) Let us carefully consider the qualities of those, who are delivered through mercy from their Enemies.—They worship God with filial respect, but not through slavish fear; they persevere, you see, in Holiness and Righteousness all the days of their Lives; that is, they study and imitate the Perfections of God, which renders them likewise strictly conscientious in their dealings with men. Holiness and Righteousness are words of very extensive signification. Holiness seems to comprehend, in short, all the Perfections of the Godhead, particularly that love of order, that quality of conducting every thing to the best and right end, which is inseparable from his Being: Righteousness sometimes means, whatever is reasonable and right in all cases; but being here joined with Holiness, appears in a more confined sense, to point only to our dealings with Men, as Holiness does to our behavior towards God.—By the way, this seems to intimate, that Zacharias understood the expected deliverance to be a spiritual one; for how were they prevented from worshiping God through fear of the Romans?

DIV. VII.—(*a*) Christ, or more properly the Christ, was not the name (as some by the use of the term seem to imagine) but marked the Office of Jesus, and means the *Anointed*, or the *Messiah*. To understand which, we must recollect, that under the Law it was common to anoint with an oil, made by express command, whatever was separated from common use, and set apart for the service of God, which was accordingly beheld with respect, and esteemed as holy. Exodus, xxx. 22 to 34.—Now the three greatest Of-

OF THE GOSPELS.

7

by the Holy Spirit. But Joseph her Husband, being a just man, and not willing to expose her to publick * punishment and disgrace, was desirous of putting her away privately: but while he was thinking on these things, behold, an Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy Wife; for that which is conceived in her is from the Holy Spirit: and she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save (b) his People from their Sins. (Now all this was done, (c) that what was spoken from the Lord by the Prophet might be fulfilled, who said, Behold, a † Virgin shall be with Child, and shall bring forth a Son, and they shall call his name Emma-

nuel, which is by interpretation, God with us.)—Then Joseph being raised from the sleep, did as the Angel of the Lord had ordered him, and took his Wife, and knew her not, till she had brought forth her first-born Son.

DIVISION VIII.

MAT. I. 1 to 18. LUKE, III. 23
to the end.

An account of the Ancestry, or Families, from whence Jesus proceeded, both on his supposed Father Joseph's side, from Abraham through King David, and on that of his Mother upwards through David and Abraham to Adam.

THE Book of the Genealogy (a) of Jesus the Christ, the Son of David, the Son of Abraham.—Abraham

EXPLANATION.

fices in the Jewish State being those of the King, Priest, and Prophet, all dedicated to God, and originally of his own appointment, were therefore anointed for that purpose. As we then advance in the knowledge of the character of Jesus, we shall perceive the propriety of distinguishing him with the title of The Christ, as uniting in his own person those three very eminent and useful offices; and, if this be the case, the consequence is, that none are Christians, who have not accepted Jesus as their Teacher in spirituals; as their reconciling Priest, and as their King to subdue their enemies, who have not brought their hearts into subjection to his laws. It is not unworthy of observation, that the 8th verse of the xlvth Psalm, descriptive of the Christ, mentions the ingredients in the holy oil.

(b) This was a full intimation to him of the spiritual nature of the expected Deliverance.

(c) This expression does not mean, that it was so because the Prophet had foretold it, but that the event answered to the prediction.

Div. VIII.—(a) The difficulties that attend the explanation of every particular in these two accounts of our Lord's Pedigree are of no consequence to us, who have other means of knowing that he was of the family of David. They were most probably taken from publick records, and never certainly would have been here inserted, could they have been contradicted at the time. As Jesus was born in wedlock, here is his supposed Father's family described by Matthew; and Luke afterwards, very probably for this reason, added that of his real Mother. As it seems to be allowed, that Mary was the Daughter of Heli, it is hoped the liberty taken in inserting some words in Italics, which are not in the original of Luke's account, will not be disapproved, or otherwise we shall have from hence no account of the Family of Mary.

* Deut. xxii. 23, 24. † Isa. vii. 14.

ham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah, and his Brethren:—Now Judah begat Pharez and Zarah, of Thamar; and Pharez begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naassom; and Naassom begat Salmon; and Salmon begat Boaz, of Rachab; and Boaz begat Obed, of Ruth; and Obed begat Jesse; and Jesse begat David the King; and David the King begat Solomon, of her who had been the wife of Uriah; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Afa; and Afa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses, and Manasses begat Amon; and Amon begat Josiah; and Josiah begat Jechonias and his Brethren, about the time of the Babylonish Captivity; and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the Husband of Mary, of whom was born Jesus, who is called the Christ. —Therefore all the Generations from Abraham to David are fourteen Generations; and from David to the Babylonish Captivity, are fourteen Generations; and from the Babylonish Captivity to the Christ, are fourteen Generations.

Luke's Account.

Jesus was (according to supposition) the Son of Joseph, *the Husband of Mary, the Daughter of Heli*; the Son of Matthat, *the Son of Levi, the Son of Melchi, the Son of Jannah, the Son of Joseph, the Son of Mattathias, the Son of Amos, the Son of Naum, the Son of Esli, the Son of Haggai, the Son of Maath, the Son of Mattathias, the Son of Semei, the Son of Joseph, the Son of Judah, the Son of Joanna, the Son of Rhesa, the Son of Zorobabel, the Son of Salathiel, the Son of Neri, the Son of Melchi, the Son of Addi, the Son of Cosam, the Son of Elmodam, the Son of Er, the Son of Joses, the Son of Eliezer, the Son of Jorim, the Son of Matthat, the Son of Levi, the Son of Simeon, the Son of Judah, the Son of Joseph, the Son of Jonan, the Son of Eliakim, the Son of Melea, the Son of Mainan, the Son of Matatha, the Son of Nathan, the Son of David, the Son of Jesse, the Son of Obed, the Son of Boaz, the Son of Salmon, the Son of Naasson, the Son of Aminadab, the Son of Aram, the Son of Esrom, the Son of Phares, the Son of Judah, the Son of Jacob, the Son of Isaac, the Son of Abraham, the Son of Terah, the Son of Nahor, the Son of Serug, the Son of Ragau, the Son of Peleg, the Son of Heber, the Son of Salah, the Son of Cainan, the Son of Arphaxad, the Son of Shem, the Son of Noah, the Son of Lamech, the Son of Methuselah, the Son of Enoch, the Son of Jared, the Son of Maleleel, the Son of Cainan, the Son of Enos, the Son of Seth, the Son of Adam, the Son of God.*

OF THE GOSPELS.

9

DIVISION IX.

LUKE, II. 1 to 40.

The Christ born at Bethlehem in Judea, whither his Parents went to be registered. This revealed to some Shepherds, who came, and saw him there. The Circumcision, and naming of the Child. He is presented to the Lord: acknowledged for the Savior by Simeon and Anna.

NOW in those Days there was an order made by Cæsar Augustus (*a*) to register every Inhabitant. (This Enrollment (*b*) was first put into execution when Cyrenius was Governor of Syria.) And all went to be registered, every one to his own City. And Joseph likewise went up from Galilee, out of the City of Nazareth into Judea, to the City of David, which is called Bethlehem, (because he was of the kindred and family of David) to be registered with (*c*) Mary his contracted Wife, who was big with Child. Now, while they were there, (*d*) her full time was

come that she should be delivered: and she brought forth her first-born Son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.—And there were Shepherds in that country abroad in the field, and keeping watch by night over their flock. And behold, an Angel of the Lord appeared to them, and the Glory of the Lord shone round about them; and they were exceedingly afraid: and the Angel said to them, Fear not, for behold, I bring good and very joyfull news to you, and to every People; for there is born unto you this day, in the City of David, a Savior, who is the Anointed Lord: and this shall be a sign to you; you shall find an Infant swaddled, lying in a manger.—And immediately there was with the Angel a multitude of the heavenly Army, praising God, and saying, (*e*) Glory in the highest to God, and upon earth Peace, Good-will in Men.—And as soon as the Angels departed from

EXPLANATION.

Div. IX.—(*a*) The Roman Emperor, under whose dominion the Jews then were, and who had made Herod their King.

(*b*) As this Register seems to have been appointed for the sake of knowing the number, the condition, and family of the People, and some years afterwards to have been put into execution by a Tax, in the time of Cyrenius or Quirinius, the additional words in Italics may probably be justifiably inserted to ascertain the difference between the Enrollment and the Tax; as, at the time of the former, Cyrenius is said not to have been Governor of Syria.

(*c*) Mary's going with Joseph to be registered shews the necessity of it, or else it would have been imprudent to have undertaken a journey in her condition: and her being registered at Bethlehem, in the Tribe of Judah, shews that she was of the family of David.

(*d*) How providential! that this publick act should be at this very time! both as it notified to the Jews the Family of Mary, and as the circumstances of the Birth of her Son were the more likely to be remarked, and carried with them to Jerusalem.

(*e*) From the nature of these short and quick expressions of joy and wonder, they will frequently bear different interpretations. Thus the Angels might mean to praise God—in the highest degree—in the highest places—amongst the highest inhabitants; all nearly signifying the same thing. Their emotions of gratitude might arise from perceiving this Child to be the Messenger of Peace to the earth,—of God's good-will to Man-kind,

from them into Heaven, the Shepherds said one to another, Let us now go to Bethlehem, and see this thing which is done, which the Lord hath made known unto us. And they came with haste, and found both Mary, and Joseph, and the Infant lying in the manger. And when they had seen *him*, they made publick the information which had been given them concerning this Child.—And all who heard wondered at those things, which were told them by the Shepherds. But Mary took notice of all these things, attentively considering *them* in her heart.—And the Shepherds returned, glorifying and praising God for all that they had heard and seen, according to what they had been told.—And when * eight days were completed for the circumcising of the Child, his name likewise was called † Jesus, having been so named by the Angel before he was conceived in the Womb.—And when the days of her ‡ Purification according to the Law of Moses were com-

plete, they brought him to Jerusalem to present him to the Lord, (as it is § written in the Law of the Lord, every first-born Male shall be called (f) holy to the Lord.) And to offer a sacrifice, according to what is commanded in the Law of the Lord, a pair of Turtle-Doves, || or two young Pigeons.—And behold! there was a Man in Jerusalem, named Simeon; and this Man was just and (g) religious, waiting for the (h) comforting of Israel; and the Holy Spirit was upon him, and it was (i) revealed to him by the Holy Spirit, that he should not die before he had seen the Anointed of the Lord.—And he came by the Spirit into the Temple, even when the Parents were bringing in the Child Jesus, that they might do according to the custom of the Law concerning him; and he took him into his arms, and blessed God, and said,—Now, O Lord, thou art dismissing thy servant in peace, according to thy word; for mine eyes have seen thy Salvation,

EXPLANATION.

kind,—or rather (as there would otherwise be little variation of sentiment) of this Child's introducing Benevolence amongst Men; with a wish, that this Peace and this Good-will might prevail over the World. Which ever way we turn the words, they express astonishment, and gratitude to God, and great joy at the approaching Salvation of Man.

(f) Should be separated for holy uses, or God's particular service. This was to continue the remembrance of their wonderful deliverance from Egypt, of their first-born being spared when those of the Egyptians were destroyed. God indeed had separated the whole Tribe of Levi for the service of the Temple, in the stead of the first-born of all the People; but yet this publick Presentation to him was in force, and a small sum of money was paid, as an acknowledgement of the Right, and a remembrance of the Mercy.

(g) Cautious of offending God, as to omission of Duty, as well as commission of Sin.

(h) The Comfort that they were in expectation of from their Deliverance; or, in other words, from the Kingdom of Heaven, or the Coming and Reign of the Christ. Is. xlix. 7 & 13. & lii. 9.—Jer. xxxi. 13.—Dan. ii. 44. & vii. 13 to 15.—Acts xxvi. 6.

(i) Discovered, or made known.

* Levit. xii. 3. † Mat. i. 25. ‡ Levit. xii. 4.

§ Compare Exod. xiii. 2. and Numb. vii. 16, 17. and xviii. 15, 16.

|| Levit. xii. 8.

tion, which thou hast prepared (*k*) before the face of all nations; a Light for the enlightening of the (*l*) Gentiles, and the glory of thy people Israel.—And Joseph, and his Mother, were astonished at those things which were spoken of him.—And Simeon blessed them, and said to Mary his Mother, Behold, He is appointed (*m*) for the fall, and rising again of many in Israel, and for a mark of contradiction; and a dart likewise shall pass through thine own (*n*) Soul that the thoughts of many hearts may be revealed.—And there was Anna a Prophetess, the Daughter of Phanuel, of the Tribe of Ashur; she was very old, and having lived seven years with an Husband from her virginity, had now been a Widow about fourscore and four years; she (*o*) absented not from the Temple, serving God night and day in fastings, and prayers; and coming in at that very hour, she joined

in acknowledging the Lord, and spake of him to all those in Jerusalem, who were waiting for deliverance.—And when they had done all things according to the Law of the Lord, they returned to Galilee, (*p*) to their City Nazareth.

DIVISION X.

MAT. II. 1 to 13.

Wise Men from the East come to enquire after the new-born King, and being directed by a Star to the place where he was, make their Submission, and offer him their Presents.

NOW after the birth of Jesus in Bethlehem of Judea, in the days of Herod the King, behold! there came Wise-men from the East to Jerusalem, saying, Where is he who is born King of the Jews? for we have seen his Star in the East, and are come to (*a*) cast ourselves at his feet.—And Herod the King, hearing of *this*,
was

EXPLANATION.

(*k*) To shew to all the world.

(*l*) Gentiles mean all other Nations, excepting God's own People, the Jews.

(*m*) This is spoken in foresight of the event; for, although through their prejudices he proved a stumbling-block, and an occasion of falling, and a mark of contradiction, yet was he sent for the comfort, the peace, the deliverance, and spiritual exaltation of Israel. The different principles therefore of action, and the thoughts of men's hearts, were brought to light by their acceptance, or rejection of him. Observe likewise, that we must first be humbled, before we can be truly exalted.

(*n*) Whatever became of the Virgin Mary after her Son's death, her heart, according to this prophecy, must often, during his life, have been deeply pierced with his sufferings and afflictions; and at such a death what must then have been her feelings!

(*o*) She might live near the Temple, or at least was very constant at the publick service, and attentive to the duties of Religion.

(*p*) A Division of the Holy Land, to the North of the Kingdom of Judah, lying through Samaria, and belonging to the Kingdom of Israel at the separation of the ten Tribes.

Div. X.—(*a*) From the general expectation of a great Person who was to be born in Judea, added to the appearance of a very extraordinary Body of Light seen by them over that Country, and most probably some revelation of the fact, they came, without doubt of his Birth, to acknowledge his dignity, and to make him a Royal Present, or Offering, which might be providentially intended as a supply for the Journey into Egypt, as well as an attestation to his Birth.

was much disturbed, and all Jerusalem with him; and gathering together all the chief Priests and (b) Scribes of the People, he asked of them, where the Christ was to be born? and they said to him, In Bethlehem of Judea; for thus it is written by the Prophet:—And thou † Bethlehem, in the land of Judah, art by no means the least amongst the Chiefs of Judah; for out of thee shall come forth a Leader, who shall rule my people Israel.—Then Herod calling privately for the Wise-men, inquired of them the exact time of the appearance of the Star; and sending them to Bethlehem, said, Go, make a diligent search for the Child; and when ye have found him, bring word to me, that I likewise may come, and make my submission to him.—And when they had heard the King, they went their way; and behold, the Star, which they had seen in the East, went before them, till it came and stood over where the Child was; and when they saw the Star, they rejoiced with exceeding great joy.—And coming into the house, they found the Child with Mary his Mother, and falling down, made their submissions to him; and opening their treasures, presented him with gold, frankincense, and myrrh. And being warned from God in a dream, not to go round to Herod, they returned into their own Country by another way.

DIVISION XI.

MAT. II. 13 to the end.

Joseph flees with the Child and his Mother into Egypt to avoid Herod, who

slays the Infants: after Herod's death they return to Nazareth.

NOW after their departure, behold, an Angel of the Lord appeareth in a dream to Joseph, saying, Arise, take the young Child and his Mother, and flee into Egypt, and be thou there until I tell thee; for Herod will search for the young Child to destroy him.—He then arose, and took the young Child and his Mother by night, and went into Egypt, and was there until the death of Herod: so that it came to pass according to what was spoken from the Lord by the Prophet, saying, ‡ Out of Egypt I have called my Son.—Then Herod, seeing that he was mocked by the Wise-men, was in a great rage, and sent and killed all the Children, who were in Bethlehem, and in all its neighborhood, from two years old and under, according to the time which he had diligently inquired of the Wise-men.—Then was fulfilled what had been spoken by Jeremiah the Prophet, saying, A voice was heard in Ramah, lamentation, and weeping, and much mourning; (a) Rachel weeping for her Children, and would not be comforted, because they are not.—But after the death of Herod, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, take the young Child and his Mother, and go into the Land of Israel; for they are dead, who sought the young Child's life. He therefore arose, and took the young Child and his Mother, and came into the Land of Israel. But hearing that Archelaus reigned in Judea, in the

steal

EXPLANATION.

(b) Doctors, or those learned in the Law of Moses.

Div. XI.—(a) Rachel is here beautifully introduced as the Mother of the Jewish People, in imitation of the passage in Jeremiah, and probably as a comfort to the mournful Parents, that there was hope in their end.—Jerem. xxxi. 15 to 18. Ramah was a Town in Benjamin, near to Bethlehem.

† Micah, v. 2. ‡ Hosea, xi. 1.

stead of Herod his Father, he was afraid to go thither; but being divinely directed in a dream, he returned into the division of Galilee, and came and dwelled in a City called Nazareth; which fulfilled what had been said by the Prophets, that he shall be called a Nazarene.

DIVISION XII.

LUKE, II. 40 to the end.

Jesus shews his wisdom at twelve years of age, by his conversation with the Doctors in the Temple.

NOW the Child grew, and was strengthened in spirit, being filled with wisdom; and the Grace of God was upon him.—And his Parents went every year to (a) Jerusalem to the feast of the *Passover. And when he was twelve years old, on their having gone up to Jerusalem according to the custom of the Feast, and completed the days, on their return, the Child Jesus remained in Jerusalem: and neither Joseph nor his Mother knew of it; but thinking that he was in the Company, they went a day's journey, and made inquiry for him amongst their relations and acquaintance; and not finding him, they returned to Jerusalem, searching for him; and after three days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them questions;

and all, who heard him, were astonished at his understanding, and his answers.—And they were amazed at seeing him; and his Mother said to him, Son, why hast thou done thus unto us? behold, thy Father and I have with sorrow been seeking thee. And he said unto them, Wherefore did you seek me? knew you not that I must be about my Father's business? But they understood not the saying, which he spake unto them.—And he went down with them, and came to Nazareth, and was obedient unto them; and his Mother kept all these sayings in her heart.—And Jesus proceeded in wisdom and stature, and in favor with God and Men.

DIVISION XIII.

MARK, Chap. I. 1 to 9. LUKE, III. 1 to 19. MAT. III. 1 to 13.

John the Baptist begins his Ministry.

THE beginning of the Gospel of Jesus the Christ, the Son of God.—Now in the fifteenth year of the reign of Tiberius Cæsar, (a) Pontius Pilate being Governor of Judea, and Herod (b) Tetrarch of Galilee, his Brother Philip likewise Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene; (c) Annas and Caiaphas being High-Priests, in those days the word

EXPLANATION.

Div. XII.—(a) Jerusalem, the Capital of the Jewish Nation, where stood the Temple, and all the solemnities of their Religion were performed.

Div. XIII.—(a) The Roman Emperor.

(b) Tetrarch means, it is thought, either the Governor of a Fourth Part of a Province, or the Fourth in Dignity of Office in the Roman Empire.

(c) There was only one High-Priest; but probably his Assistant might be honored with the Title, or there might that year be a Change of High-Priests.

* Exodus, xii. 14. and 1 Sam. i. 3, 7, 21.

word of God came to John the (d) Baptist, the son of Zacharias, in the desert of Judea; and he came into all the country about the Jordan, preaching the Baptism of (e) Repentance for the Remission of Sins; and saying, Repent, for the (f) Kingdom of Heaven is at hand: as it is written in the Prophets, * Behold, I will send my messenger before thy face, who shall prepare thy way before thee: for this was he, who was spoken of in the Book of the Discourses of Isaiah the Prophet, saying, The Voice of one calling out in the Desert, Prepare ye the way

of the Lord, make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low, and the crooked places shall be made direct, and the rough levelled; and all Flesh shall see the Salvation of God.—Now this John had his clothing made of Camel's Hair, and a leathern Girdle about his Loins: and his food was Locusts and wild Honey.—Then the Inhabitants of Jerusalem and all Judea, and all the Country around the Jordan, went out to him, and were dipped by him in the River Jordan, confessing their Sins.—But when he saw many of the Pharisees

EXPLANATION.

(d) Baptist is the Person who performs the ceremony of washing or dipping Persons on Religious Accounts. The Jews were well acquainted with the Baptism of Persons, and washing diverse Things, as an outward sign of the necessity of an inward Purity, and a public Profession that they would attempt it by the means appointed. Thus those who came over to their Religion, were baptized, as well as circumcised. Thus Moses baptised Aaron and his Sons, when they were set apart for the Ministry. Levit. viii. 6. Thus Jacob is supposed to have cleansed his Family, when they put away their strange Gods, and turned unto the one living and true God—Gen. xxxv. 2.—and from hence arose the diverse washings of both Vessels and Persons.

(e) This word means a change of Mind, with respect to our Temper and Behavior, from reflecting on the Scripture character of God, of ourselves, and what he requires of us. And from hence, therefore, and many other passages, we see that Repentance must go before the Kingdom of Heaven, before we can be called Christians; that it is not the outward Washing, or Profession, or being born of Christian Parents, and in a Christian Country, that makes us Christians; but that all, whether Jew or Gentile, are in a state of Heathenism by natural Birth, till our hearts are so touched by reflecting on what is past, and the future consequences, on the madness of disobedience to God, and his astonishing love in Jesus, that we hate our former views and conduct, and gladly accept of the guidance, mercy, and protection of God, offered us in his Christ.

(f) The Kingdom of Heaven, of God, of the Christ, have the same meaning; even that everlasting Dominion mentioned by Daniel, ii. 44. & vii. 13, 14. begun already in the hearts of those who are now obedient to the word of God, and will be perfected in righteousness in a future state, when the heavenly King will reward with eternal happiness his willing Subjects, and for ever cast from his presence those who now continue in rebellion against him. Had not the Jews been blinded by their passions, they might have seen, from John's Doctrine of Repentance, as preparatory to this Kingdom, that it must be a spiritual subjection.

* Malac. iii. 1. Isa. xl. 3, 4, 5.

(g) Pharisees and Sadducees, and a multitude coming to be washed by him, he said to them, O ye offspring of Vipers, who hath warned you to flee from the wrath that is about coming? Bring forth therefore fruits becoming repentance, and think not to say within yourselves, We have Abraham for our Father; for I say unto you, that God is able from these stones to raise up children to Abraham. And already is the ax laid to the root of the Trees; every Tree therefore not bearing good Fruit is hewn down, and cast into the fire.—And the multitude asked him, saying, What then shall we do? And he in answer said unto them, He that hath two coats, let him give to him that hath none; and he that hath food, let him do the same. Then came likewise (h) Publicans to be baptized, and said to him, Master, what shall we do? And he said unto them, Do nothing more than what is commanded you.—And the Soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither make use of false accusations; and be content with your pay.—Now while the people were waiting in doubt, and all were reasoning in their

hearts concerning John, whether he were the Christ; John in answer said to them all, I indeed baptize you in water for Repentance; but one is coming after me, more mighty than I, whose shoes I am not worthy to carry, nor even to stoop down and loosen their strings. He will baptize you with the Holy Spirit, and with (i) Fire; whose fan is in his hand, and he will thoroughly cleanse his Floor, and gather the wheat into his Granary; but the chaff he will burn with unquenchable (k) fire.—And with many other exhortations he informed the People of these joyfull Things.

DIVISION XIV.

MARK, Chap. I. 9 to 12. MAT. III. 13 to the end. LUKE, III. 21 to 24. JOHN, I. 15 to 19

Jesus enters on his publick Life in his thirtieth year; is baptized by John, when the Holy Spirit descends upon him in a bodily shape: he is acknowledged by a Voice from Heaven:—John bears witness to him.

NOW when all the People were baptized, in those days likewise Jesus came from Nazareth of Galilee, to the Jordan, unto John, to be baptized

EXPLANATION.

(g) The Pharisees and Sadducees were two different religious Sects, Schools, or Parties, amongst the Jews: the first much more strict in outward observances than the other, but without those necessary effects of all true Religion—Justice, Mercy, and Truth: the other Sect denied the reality of another Life; so that Both, of course, must be ignorant, and corrupt.

(h) The Publicans were the Collectors of the Taxes laid upon the Jews by the Romans, and therefore hated and despised; and were said to be generally People of bad character.

(i) Fire may here refer us to the visible shape of the Tongues on the day of Pentecost, Acts ii. or to Is. iv. 4. and Malac. iii. 2. or to express more forcibly the various and similar effects of the Holy Spirit, and of Fire, both of which are enlightening, penetrating, and purifying, and both apt to strike terror, as well as afford direction and comfort.

(k) Their Corn-Floors being in open places, it was customary with them to burn the Chaff, for fear of its returning, should the wind change before the Corn was taken away.

tized by him. But John refused him, saying, I have need to be baptized by thee; and dost thou come to me? And Jesus said to him in answer, Permit it now, for thus it becometh us to fulfill all (a) righteousness: then he permitted him; and he was baptized, and prayed; and on going up immediately out of the water, behold, he saw the Heavens opened unto him, and the Holy Spirit of God, in a bodily shape, descending as a (b) Dove, and coming upon him: and there was a Voice from Heaven, saying, Thou art my beloved Son; in thee I am well pleased.—Now Jesus himself, at this (c) Beginning, was about thirty years of age.—John bare witness of him, and called out, saying, This is he of whom I spake, “He, who is coming after me, was before me, for he existed first”; and

of his fulness we all have received, even Grace (d) upon Grace: for the Law was given through Moses; Grace likewise and Truth were through Jesus the Christ. No one has ever seen (e) God: the only-begotten Son, who is in the bosom of the Father, he hath brought him to light.

DIVISION XV.

LUKE, Chap. IV. 1 to 14. MAT. IV. 1 to 12. MARK, I. 12 to 14.

Jesus tempted by the Devil in the Desert.

THEN Jesus returned from the Jordan, full of the Holy Spirit; and the Spirit urges him into the Desert to be tempted by the (a) Devil. And he was there tried in the Desert

EXPLANATION.

DIV. XIV.—(a) Whatever was commanded in the Law. He might therefore think it right to be baptized as the Representative of Mankind, and as a Priest now entering on his Ministry. Exod. xxix. 4. Levit. viii. 6.

(b) This, most probably, was only added to express the kind of motion with which the Holy Spirit, in a bodily form, seemed to the Beholders to descend; and not, as some have thought, that the Spirit appeared in the form of a Dove.

(c) Of his Ministry.

(d) This is spoken by the Apostle, and seems to refer to the abundant favors conferred upon all men by the Law, but more especially by the Gospel.

(e) Seen him in his Perfections, and in the Fullness of his Goodness and Mercy to Mankind. It cannot refer to a Personal Sight, for that is not yet revealed.

DIV. XV.—(a) Devil, or Satan, (words of the same signification) means a Slanderer, 1 Tim. iii. 11. a false Accuser, Deceiver, Hater, an Adversary, 1 Pet. v. 8. and may well therefore be applied to the great Enemy of Mankind, and the Accuser of our Brethren, Rev. xii. 9, 10.—Concerning whom it may be proper to observe, that the Angels who sinned were cast down into Hell, and delivered into Chains of Darkness, to be reserved unto Judgement, 2 Pet. ii. 4; but, however they may be restrained by God from entering into other of his works, we find that they are permitted, for wise and good ends of his Providence, here to try the tempers and spirits of Mankind. Whether there be one amongst them of an higher Order, is immaterial to us, as whatever is done by them collectively, or any one of them separately, is attributed to the Devil, that old Serpent,

desert by Satan for forty days, and ate nothing in those days: and he was with the wild Beasts. And, having fasted forty days and forty nights, when they were ended, he was at last hungry: and the Tempter came to him, and said—If thou be the Son of God, speak to these stones, that they may become bread.—But Jesus answering said unto him,—It is written, * “Man shall not live by bread only, but by every word proceeding out of the mouth of God.”—Then the Devil taketh him into the holy city Jerusalem, and placeth him upon a wing of the Temple, and saith unto him, If thou be the Son of God, throw thyself down from hence; for it is written,† “That he shall give his Angels charge concerning thee, to guard thee; and they shall bear thee upon their hands, that thou mayst not hurt thy foot against a stone.” And Jesus answering said unto him, It is likewise written,‡ “Thou shalt not tempt the Lord thy God.”—Again the Devil taketh him up into a very high mountain, and sheweth

him, in a moment of time, all the kingdoms of the world, and the glory of them; and the Devil saith to him, I will give thee all these things, all this power, and the glory of them, (for it is delivered to me, and I give it to whomsoever I will): if thou therefore wilt fall down and worship me, all shall be thine. Then Jesus in answer to him said, Get thee behind me, Satan, begone; for it is written,§ “Thou shalt worship the Lord thy God, and him only shalt thou serve.” And the Devil, having finished all the temptation, left him for a time; and, behold! Angels came, and attended upon him.

DIVISION XVI.

JOHN, Chap. I. 19 to 29.

John, on enquiry being made of him, confesses that he was not the Christ, but only his Fore-runner. Bethabara beyond the Jordan.

NOW this is the witness of John, when the Jews sent the Priests and (a) Levites from Jerusalem, to ask him,

EXPLANATION.

Serpent, Rev. xii. 9. who tempted our first Parents to disobedience, which has produced such woeful effects in the world; and, as there was then an intimation, Gen. iii. 15, given of One to be born of Woman, who should defeat his purposes, he here seems to have endeavored to find out, both whether Jesus was the Person, and, if he were, whether he could prevail likewise over him. In what form Satan appeared to our Lord, is of little moment to us: doubtless he assumed an engaging one, and the most suitable to his purpose; but it is of the utmost consequence to every one of us to know, that this mighty Prince and Savior was not to be ensnared by all the contrivances of Satan; that, having been tempted in the most eminent degree, he cannot but be touched with the feeling of our infirmities; which should encourage us to come boldly to the throne of Grace, that we may obtain Mercy, and find Grace to help us in time of need; for our Adversary the Devil is ever at work: we have much need therefore of the greatest circumspection, and the most earnest and frequent application, that temptation may not prevail against us.

DIV. XVI.—(a) Of the Tribe of Levi, set apart for the service of the Temple.

* Deut. viii. 3. † Ps. xci. 11, 12. ‡ Deut. vi. 16. § Deut. vi. 13.

him, Who art thou? And he confessed, and denied not, but owned, I am not the Christ. And they asked him, What then? Art thou (b) Elijah? And he says, I am not. Art thou the (c) Prophet? And he answered, No. Then they said to him, Who art thou? that we may give an answer to those who sent us: what sayest thou of thyself? And he said, I am the voice of one calling out in the Desert, Make straight the way of the Lord, as the Prophet* Isaiah did say.—And they who were sent, were of the Pharisees. And they asked, and said to him, Why then dost thou baptize, if thou be not the Christ, nor Elijah, nor the Prophet? John answered them, and said, I baptize in water; but there standeth one in the midst of you, whom you have not known: this is he, who came after me, who was before me, the (d) string of whose shoes I am not worthy to unloose.—These things were done in Bethabara beyond the Jordan, where John was baptizing.

DIVISION XVII.

JOHN, Chap. I. 29 to 44.

John on two following days acknowledges Jesus to be the Lamb of God. Two of John's Disciples become followers of Jesus.

THE next day John sees Jesus coming to him, and says, Behold the (a) Lamb of God which taketh away the Sins of the World! This is he, of whom I said, There cometh a Man after me, who was before me, for he existed first. And I had not known him, but for his manifestation to Israel, for which I came baptizing with water.—And John did bear witness, saying, I saw the Spirit descending as a Dove from heaven; and it remained upon him: nor had I known him, but he who sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending, and remaining, this is he who baptizeth with the Holy Spirit; and I have seen, and born witness, that this is the Son of God.—Again on the next day John was standing with two of his Disciples; and looking earnestly at Jesus, who was walking, he says, Behold the Lamb of God!—And the two Disciples having heard him speaking, followed Jesus. Then Jesus having turned, and seeing them following, said unto them, What seek ye? They said to him, Rabbi, (which being interpreted signifies (b) Master) where is thy abode? He says to them, Come and see: they came and saw where he dwells, and remained with him that day, it being then about the (c) tenth hour. Andrew the Brother of Simon

EXPLANATION.

(b) The Jews seemed to have an opinion, that Elijah was to return to this world to prepare the way for the Christ.

(c) With Elijah likewise they seemed to expect one of the old Prophets.

(d) A way of expressing his own inferiority to Jesus.

DIV. XVII.—(a) This seems to be a clear intimation from John, that in the person of Jesus all was to be fulfilled which had been intended by the daily sacrifice of the Lambs. Compare Numb. xxviii. 3. with Lev. i. 4. and 1 John, iii. 5. Heb. ix. 26. Levit. xvi. 21, 22.

(b) Rather Doctor, or Teacher.

(c) The Jewish Day began at six in the morning; so that, according to our reckoning, it was then about four o'clock in the afternoon.

* Isaiah, xl. 3.

Simon Peter was one of the two, who heard John, and followed him: he first findeth his own brother Simon, and saith unto him, We have found the Messiah, (which means by interpretation, the Christ) and he brought him to Jesus: and Jesus looking earnestly at him, said, Thou art Simon the son of Jonas; thou shalt be called Cephas, which is by interpretation, a Rock.

DIVISION XVIII.

JOHN, Chap. I. 44 to the end.

Philip and Nathaniel become his followers.

ON the morrow Jesus was desirous of going from thence into Galilee: and he findeth Philip, and saith to him, Follow me: now Philip was of Bethsaida, of the same city with Andrew and Peter.—Philip findeth Nathaniel, and saith to him, We have found him, whom Moses in the Law, and the Prophets have described, Jesus the Son of Joseph, who is of Nazareth. And Nathaniel said to him, Can any good be of Nazareth? Philip says to him, Come and see.—Jesus saw Nathaniel coming to him, and says concerning him, Behold in truth an Israelite, in whom there is not deceit! Nathaniel says to him, Whence knowest thou me? Jesus answered, and said to him, Before Philip called thee, when thou wert under the Fig-tree, I saw thee.—Nathaniel answered, and says to him, Master, thou art the Son of God, thou art the King of Israel.—Jesus answered, and said to him, Dost thou

believe, because I said to thee, I saw thee under the Fig-tree? Thou shalt see greater things than these. And he saith to him—In very truth I tell you, within a while ye shall see the heaven opened, and the Angels of God (a) ascending, and descending upon the (b) Son of Man.

DIVISION XIX.

JOHN, Chap. II. 1 to 12.

The first Miracle recorded of Jesus, who changes water into wine at a marriage Feast at Cana in Galilee.

NOW about three days after, there was a wedding at Cana of Galilee: and the Mother of Jesus was there; and Jesus likewise, and his Disciples were invited to the wedding.—And there being a want of wine, the Mother of Jesus saith to him, They have no wine. Jesus saith to her, Woman, why intermeddlest thou with me? My time is not yet come. His Mother saith to the servants, Do ye whatever he may order you.—Now there were there six stone water-pots, set for the Jewish purpose of washing, each containing two or three measures. Jesus says to them, Fill those water-pots with water; and they filled them up to the brim. And he saith to them, Now draw out, and carry to the Manager of the Feast; and they carried.—Now, when the Manager of the Feast tasted the water that was made wine, and knew not whence it was; (but the Servants, who drew the water, knew) he calls to the Bridegroom, and says unto him, Every Man

EXPLANATION.

DIV. XVIII.—(a) This was fulfilled, if he saw the Ascension; if not, it may refer to that glorious attendance of Angels, when the Son of Man shall appear in his glory; for the promise was general, even to all the Faithfull.

(b) Our Savior, after Nathaniel had acknowledged him to be the Son of God, and King of Israel, might here call himself the Son of Man, in reference to Daniel's Prophecy, and to intimate that these several appellations centered in himself.

Man at first sets out the good wine ; and when Men have drank plentifully, then the worse ; thou hast kept the good wine untill now.—Jesus made this beginning of (a) Signs in Cana of Galilee, and manifested his glory ; and his Disciples believed in him.

DIVISION XX.

JOHN, Chap. II. 12 to the end.

Jesus goes to Jerusalem to the Passover—drives the Cattle, and Money-changers, out of the Court of the Temple—appeals to the Resurrection of his Body as a sign of his being sent by God.

AFTER this He, and his Mother, and his Brethren, and his Disciples went down to (a) Capernaum, but continued there only a few days.—Now the (b) Passover of the Jews was near ; Jesus therefore went up to Jerusalem : and he found in the (c) Temple those who sold Oxen, and Sheep, and Doves, and the Money-changers sitting ; and having made a whip of small cords, he drove all out of the Temple, both the Sheep, and the Oxen ; and poured out

(d) the Exchangers money, and overthrew the Tables, and said to those who sold the Doves, Take these things from hence ; make not my Father's house a house of Merchandize.—Now his Disciples recollected, that it is written, (e) "The zeal of thine house hath devoured me".—Then the Jews answered, and said to him, (f) What sign dost thou shew us for doing these things ? Jesus answered, and said to them, Demolish this Temple, and in three days I will raise it up. Then the Jews said, Forty-six years was this Temple building, and wilt thou raise it in three days ?—Now he spake of the Temple of his Body.—When therefore he was risen from the dead, his Disciples recollected, that he had said this to them : and they believed the Scripture, and the word which Jesus said.—Now when he was at Jerusalem on the feast-day of the Passover, many believed in him, having seen the signs which he did : but Jesus trusted not himself with them, because he knew all, and had no need of any one's testimony concerning Man ; for he knew (g) what was in Man.

EXPLANATION.

Div. XIX.—(a) Signs, or Marks of his Power, commonly called Wonders or Miracles.

Div. XX.—(a) A City of Galilee.

(b) For the institution of the Passover, and the order for the appearance of all Males before the Lord at the three great Festivals, read Exod. xii.—& xxiii. 17.

(c) In the outward Court, the Oxen, Sheep and Doves, were upon sale for offerings : the Exchangers were usefull in both reducing their larger coin, and changing their foreign money.

(d) What a proof that our Lord spake, and acted, unlike all other Men, that these interested persons should thus submit !

(e) A way of expressing the strength of his feelings at seeing his Father's House so profaned, and abused. Psalm lxix. 9.

(f) What proof can you give us of a divine authority for doing thus ?

(g) Great reason for comfort and confidence to thee, O Christian, is this thy Savior's knowlege ! but to Hypocrites how dreadfull !

DIVISION

DIVISION XXI.

JOHN, Chap. III, 1 to 22.

The conversation of Jesus, at the time of the Passover at Jerusalem, with Nicodemus, concerning the necessity for a New Birth, and Faith in him.

NOW there was a Man, of the Pharisees, a chief amongst the Jews, whose name was Nicodemus (a). He came by night to Jesus, and said unto him, Doctor, we know that thou art a Teacher come from God; for no man is able to put forth these signs which thou doest, unless God be with him.—Jesus answered and said to him, I really and truly say unto you, unless every Man be born again, he cannot see the kingdom of God. Nicodemus says to him, How can a Man be born, when he is old? can he enter a second time into his Mother's womb, and be born? Jesus answered, Really and truly I declare unto you, unless every one be born of water, and spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said unto thee, You must be born again. The wind bloweth where it will; and thou hearest the sound thereof, but dost not know whence it cometh, and whither it goeth: thus is every one who is born of the Spirit.—Ni-

codemus answered, and said to him, How can these things be? Jesus answered, and said to him, Art thou a Teacher in Israel, and knowest not these things? I solemnly declare unto thee, that we speak what we know, and bear witness to what we have seen; but ye receive not our testimony. If I have spoken unto you of earthly things, and ye believe not, how will you believe, if I tell you of heavenly? Indeed no one hath ascended up into heaven, but he who descended from heaven, the Son of Man, who is in heaven: and as Moses lifted up the *Serpent in the Desert, so must the Son of Man be lifted up; that every one, who believeth in him, may not perish, but have eternal life; for God hath so loved the world, that he hath given his only-begotten Son, that every one who believeth in him, may not perish, but have everlasting life; for God hath not sent his Son into the world to condemn the world, but that the world might be saved by him: he who believeth on him, is not condemned; but he who believeth not, hath already been condemned, because he hath not believed in the name of the only-begotten Son of God. Now this is the condemnation, that Light hath come into the world, and men have loved darkness rather than Light, because their doings were evil: for every

EXPLANATION.

Div. XXI.—(a) Observe in this conversation a clear revelation of the spiritual death of every Man, of the absolute necessity of an entire preternatural change in his understanding and disposition, before he can be alive unto God; and how this may be brought about, with the happy consequences, even everlasting life, through the love of the Almighty God, by sending his Son, in whom whosoever believeth not, that he is both able, and willing, and trusteth not to him for life, lieth already under the wrath of God. And recollect to whom all this was said, even to one who was of a very religious sect of people, to whom religion too was very expensive: let this be an admonition, that we depend not upon outward privileges, or observances; but that we aim by proper means at a total renewing of our minds through Faith, the gift of God by his Holy Spirit.

* Numbers xxi. 8, 9.

every one, who doeth evil, hateth the light, and cometh not to the light, that his actions might not be reprov'd; but he who doeth the truth, cometh to the light, that his doings may be clearly seen that they are wrought in God.

DIVISION XXII.

JOHN, Chap. III. 22 to the end.

John the Baptist gives a remarkable testimony to the Christ, and declares his own inferiority.

AFTER these things, Jesus and his Disciples came into the land of (a) Judea; and he remained there with them, and baptized.—Now John likewise was baptizing in Enon, near Salim, because there was much water there; and (b) they came, and were baptized; for John was not yet cast into prison.—Then there arose a question between some of John's Disciples, and the Jews, about (c) Purification. And they came to John, and said to him, Master, he who was with you beyond the Jordan, to whom you have born witness, lo! he is baptizing, and all come to him. John returned for answer; A Man cannot receive any thing, unless it be given him from Heaven. You are my witnesses, that I said, I am not the Christ, but that I am sent before him. He, who hath the Bride, is the (d) Bridegroom; but the Friend

of the Bridegroom, who standeth, and heareth him, rejoiceth exceedingly on account of the Bridegroom's voice: this joy of mine therefore is completed. He must increase, but I must decrease. He who cometh from above, is above all; he who proceedeth from the earth, is of the earth, and speaketh of the earth: he who cometh from heaven, is above all; and what he hath seen and heard, that he testifieth, and no one receiveth his testimony: he who hath received his testimony, hath set his seal to the truth of God; for he whom God hath sent, speaketh the words of God, for God giveth him not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He who believeth in the Son, hath everlasting life; but he who (e) is disobedient to the Son, shall not see life, but the wrath of God abideth on him.

DIVISION XXIII.

LUKE, Chap. III. 19 to 21. MARK, VI. 17 to 21. MAT. XIV. 3 to 6.

John's Imprisonment.

NOW Herod the Tetrarch being reprov'd by (a) him concerning Herodias the Wife of his Brother Philip, (for he had married her, although John had said, It is not lawfull for thee

EXPLANATION.

Div. XXII.—(a) Into a part of that country at a distance from Jerusalem.

(b) The People.

(c) About the institution, and proposed end of Baptism; why both Jesus and John used this outward sign of Purity.

(d) Jesus stands in relation to his People, as the Bridegroom to his Bride. John declares himself to be the Friend of the Bridegroom, and therefore rejoices at, instead of envying, the superior attention paid to him. This, with still a foresight of the further decrease of his own usefulness and popularity, is a great proof of John's sincerity and integrity.

(e) From hence we see that a true Faith includes Obedience. Keep this in mind; you will find it confirmed, as you proceed.

Div. XXIII.—(a) John the Baptist.

thee to have thy Brother's Wife) therefore Herodias was enraged against him, and willing to kill him, but she could not: and for all the wickednesses which Herod had committed, he also added this to all, that he sent, seized John, bound him, and shut him up in prison; and would have killed him, but he feared the people, for they looked upon him as a Prophet. Herod likewise had an awe of John, knowing him to be a just and holy Man, and paid attention to him, and heard him, did many things, even heard him with pleasure.

DIVISION XXIV.

JOHN, Chap. IV. 1 to 43.

The Conversation of Jesus with the Woman of Samaria in his way to Galilee; wherein he reveals that he was the Christ.

WHEN therefore the Lord knew, that the Pharisees had heard, that Jesus made and baptized more Disciples than John, (not that Jesus himself baptized, but his (a) Disciples) he left Judea, (b) and went again

into Galilee. Now it was necessary for him to go through (c) Samaria. He cometh therefore to a City of Samaria called Sichar, near to the piece of ground which Jacob gave to his son Joseph*; and there was Jacob's Well. Now Jesus being wearied with his journey, sat down therefore upon the Well; it was about the (d) sixth hour.—There comes a Woman of Samaria to draw water. Jesus says to her, Give me to drink, (for his Disciples had gone into the City to buy food.) Then says the Samaritan Woman to him, How! dost thou, who art a Jew, ask drink of me, who am a Woman of Samaria? for the Jews have (e) no familiarity with the Samaritans. Jesus answered, and said unto her, Hadst thou known the (f) gift of God, and who it is that said to thee, Give me to drink, thou wouldst have asked him, and he would have given thee (g) living water. The Woman saith to him, Sir, thou hast nothing to draw withall, and the well is deep: whence then hast thou that living water? Art thou greater than our Father Jacob,

EXPLANATION.

DIV. XXIV.—(a) This explains what was meant, in the last section, by Jesus's Baptizing; that he did it not in Person, but by his Disciples.

(b) To avoid persecution.

(c) The three great Divisions of the Holy Land, on the Western side of the River Jordan, were at this time Judea, Samaria, and Galilee. After the separation of ten Tribes under Jeroboam, (1 K. xii. 20.) the remaining two formed the Kingdom of Judah, whose capital City was Jerusalem; and the ten Tribes constituted the Kingdom of Israel, whose chief City was Samaria.

(d) The Day began with them at six in the morning; so that it was now noon.

(e) At least as little as possible; for they seem always to have had a personal dislike from their first revolt, which was perhaps increased by their not worshipping at Jerusalem, being given up to Idolatry. After the Inhabitants of Samaria were carried away into captivity, the City was likewise filled from different places: the People therefore being thus mixed, they scarcely looked upon them as Descendants of Abraham.

(f) In sending his Son into the world.

(g) Spiritual impressions, as refreshing to thy Soul, as water to thy thirsty palate. The Christ is represented by a fountain in Is. xii. 3. & Ps. lxxviii. 26.

* Gen. xxxiii. 19. xlviii. 22. & Jos. xxiv. 32.

Jacob; who gave us the Well; and he drank of it, and his Children, and his Cattle? Jesus answered, and said unto her, Every one who drinketh of this water, will thirst again; but whoever drinketh of the water which I shall give him, shall never thirst; but the water which I shall give him, shall be in him a fountain of water springing up to everlasting life. The Woman saith to him, Sir, give me this water, that I thirst not, nor come hither to draw. Jesus saith unto her, Go, call thine Husband, and come hither. The Woman answered and said, I have no Husband: Jesus saith to her, Thou hast properly said, I have no Husband; for thou hast had five Husbands, and he whom thou now hast, is not thine Husband: in this thou hast spoken the truth. The Woman saith to him, Sir, I perceive that thou art a Prophet: our Fathers worshiped on this mountain, whilst ye say that in Jerusalem is the place where we ought to worship. Jesus saith unto her, Woman, believe me, the hour is coming, when neither on this mountain, nor yet in Jerusalem, shall ye worship the Father: ye worship ye know not what; we know what we worship, for Salvation is from the Jews: but the hour is coming, and now is, when the true worshipers shall worship the Father in Spirit and Truth; for such are the worshipers the Father requireth. God is a Spirit; and they who worship him, must worship him in Spirit and Truth. The Woman saith unto him, I know that the Messiah, who is called Christ,

is coming; when he comes, he will declare all things to us. Jesus says to her; I, who am speaking to you, am *He*.—And upon this, his Disciples came, and wondered that he was talking with the Woman; yet no one said, What art thou inquiring about? or, Why talkest thou with her?—Then the Woman left her water-pot, and went away into the City, and says to the men, Come, see a Man who hath told me all things whatsoever I have done. Is not this the Christ?—They went therefore out of the City, and came to him.—Now in the mean time his Disciples requested him, saying, Master, eat; but he said to them, I have food to eat, of which you know not. His Disciples therefore said one to another, Hath any one brought him *any thing* to eat? Jesus saith to them, My food is to do the will of him who hath sent me, and to finish his work. Say you not, that there are yet four months, and harvest cometh? Behold, I say to you, lift up your eyes, and look on the fields, for they are white already to (*b*) harvest.—And the Reaper receiveth wages, and gathereth in fruit unto life eternal, that both the Sower and the Reaper may rejoice together. For in this is the saying verified, One soweth, and another reapeth. I sent you to reap what cost you no labor; others have labored, and you have entered into their labor.—Now many of the Samaritans of that City (*i*) believed in him, on account of the Woman's word, who testified, He told me all whatever I have done. When there-fore

EXPLANATION.

(*b*) Meaning, under this similitude, that by the concourse of People who were in sight, (and as the event should prove) it was plain that the time was already come for the reception of his Doctrine, and that they who were the finishers of this great work should be rewarded with eternal life, and rejoice together with those who had been the first Instruments in it;—that it was common for one Minister of Religion to begin the Work of Salvation, and for another to complete it;—and that this was the case with his Apostles.

(*i*) What did they believe? What follows explains—"That Jesus was "the Christ, the Savior of the World."

fore the Samaritans came to him, requesting him to continue with them, he remained there two days. And many more believed on him on account of his Doctrine; and said to the Woman, We by no means now believe on your report, for we ourselves have heard, and have known, that this is in truth the Christ, the Savior of the World.

DIVISION XXV.

MARK, Chap. I. 14, 15. MAT. IV. 12, 13. LUKE, IV. 14 to 31. JOHN, IV. 43 to 45.

Jesus goes from Samaria to Nazareth; discovers himself from a Prophecy of Isaiah to be the Savior; but yet is thrust out by his Townsmen.

NOW when Jesus had heard that John was given up, he departed from thence after two days, and came in the power of the Spirit into Galilee, preaching the good news of the Kingdom of God. And the Fame of him spread over the whole neighborhood. And he taught in their Synagogues, applauded by all. And he came to Nazareth, where he had been educated. And he went, as usual on the Sabbath, to the (a) Synagogue, and arose up to read. And the Book of Isaiah the (b) Prophet

was delivered to him; and (c) unrolling the Book, he found the * place where it was written, "The Spirit of the Lord upon me hath anointed me for the purpose on which he hath sent me, (d) to relate good news to the Poor, to heal the Broken-hearted, to publish dismissal to the Captives, and recovery of sight to the Blind, liberty to those who are bruised; to proclaim the acceptable year of the Lord." And folding up the Book, and delivering it to the servant, he sat down; and the eyes of all in the Synagogue were fixed upon him.—And he began to say to them, "To-day that scripture is (e) fulfilled in your ears."—And all bare witness to him, and were astonished at the gracious words which came out of his mouth; and said, Is not this the Son of Joseph?—And he said unto them, You will all mention to me that Proverb, "Physician, heal thyself: whatsoever we have heard done in Capernaum, do likewise here in thine own country." But Jesus said to them, In truth I tell you, a Prophet gains no honor, is not acceptable, in his own country.—Now I declare to you for truth, there were many Widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, so that there was

EXPLANATION.

DIV. XXV.—(a) Places for publick worship.

(b) The word Prophet here means one who foretold things to come. In the New Testament, it sometimes signifies only a Preacher of what God has revealed, or made known, to the Person who speaks, as in 1 Cor. xiv. 29, 30, 31.

(c) Their Books were made of sheets of Parchment, and therefore rolled up when not in use.

(d) It is hoped, that neither the sense, nor construction in the original, are perverted by this alteration in the translation.

(e) This was a clear intimation that these things referred to him; and they contain the design of his coming, even to open the eyes of the Understanding, blinded by Ignorance and Prejudices; which would produce Humility, when Deliverance and Comfort to the sin-enslaved and afflicted Soul should be the consequence of the proper reception of his Doctrine.

* Isaiah, lxi. 1, 2, 3.
E

was a great famine over all the Land; but Elijah was sent to none of them, only to a Widow-woman at † Sarepta in Sidon.—There were many Lepers likewise in Israel in the time of Elisha the Prophet; but not one of them was cleansed, only (f) Naaman the ‡ Syrian.—And all in the Synagogue, on hearing these things, were enraged; and rising up, they thrust him out of the City, and brought him to the brow of the Hill on which their City was built, that they might cast him down headlong: but he, passing through the midst of them, went away.

DIVISION XXVI.

JOHN, IV. 45 to the end.

Jesus goes from Nazareth to Cana, where he cures a Nobleman's Son lying at the point of death at Capernaum.

NOW when he came into Galilee, the Galileans received him, having seen all the things which he did at Jerusalem at the Feast; (for they also came to the Feast.) Jesus went therefore again to Cana in Galilee, where he had made the Water Wine.—And there was a certain Person of the King's Household, whose Son was sick at Capernaum: he hearing that Jesus was come out of Judea into

Galilee, went to him, and requested him that he would come down, and cure his Son; for he was near dying. Jesus said therefore unto him, Unless ye see (a) signs and wonders, ye will not believe. The Nobleman saith to him, Lord, come down before my Child die. Jesus saith to him, Go thy way, thy Son is recovered: and the man believed the (b) word which Jesus had said, and went away.—Now as he was going down, his servants met and told him, saying, Thy Son is recovered. Then he inquired of them the hour in which he became better; and they said to him, Yesterday at the seventh hour the Fever left him: the Father therefore knew that *it was* in the same hour in which Jesus had said, Thy Son liveth. And he believed, and his whole Family.—Jesus again did this (c) second Miracle in his way from Judea to Galilee.

DIVISION XXVII.

MAT. IV. 13 to 18. MARK, I. 15, 16. LUKE, IV. 31 to 33.

Jesus settles at Capernaum, where he preaches Repentance.

AND leaving (a) Nazareth, he came and dwelled at Capernaum, a City of Galilee on the borders of Zabulon and Naphtali; to the fulfilling

EXPLANATION.

(f) But recollect from the cases of the Widow-woman of Sidon, and of Naaman the Syrian, that when Prophets are rejected by those to whom they were first sent, the Almighty has overlooked such Despisers of his Word in their greatest calamities, and shewn his displeasure by conferring his Favors upon Strangers.

DIV. XXVI.—(a) Signs or Discoveries of my Power, and wonderful things done by me.

(b) Here we see the nature of true Faith; it rested on the word of Jesus: then the Nobleman went home in peace with respect to his Son's life. Let us then believe in his Power, and favorable intentions towards every one of us in particular; and in like manner the destructive Disorder of our Souls will be cured, and we shall go on our way rejoicing.

(c) Second at Cana.

DIV. XXVII.—(a) As his place of residence.

filling of what was spoken by Isaiah the Prophet, mentioning the Land of Zabulon, and the Land of Naphtali, by the way of the Sea, about the Jordan, Galilee of the Nations. § “The People, who were sitting in (b) darkness, have seen a great Light; and to those who sat in the region and shadow of (c) Death, Light has sprung up.” And Jesus from that time began to teach them on the Sabbath-days, and to preach, saying, Repent, and believe in the (d) Gospel, for the time is come, the Kingdom of Heaven is at hand. And they were astonished at his Doctrine, for his Word was with power.

DIVISION XXVIII.

MAT. IV. 18 to 23. MARK, I. 16 to 21. LUKE, V. 1 to 12.

The calling of James and John. Peter and Andrew likewise taken to a more constant residence with their Master. A wonderful draught of Fish.

NOW as Jesus was walking by the sea of Galilee, he saw two Brethren, Simon called Peter, and Andrew his Brother, casting a net into the sea; (for they were Fishermen.) And Jesus said to them, Come after me, and I will make you Fishers of Men. And they immediately leaving their nets, followed him. And going on a little further, he saw two other Brethren, James the Son of Zebedee, and John his Brother, in a ship, with Zebedee their Father, mending their

nets; and he immediately called them: and they, leaving the ship and their Father with the Servants, followed him directly. Now when the multitude were pressing upon him to hear the Word of God, while he was standing by the Lake of Gennesareth, he saw two vessels lying on the lake; but the Fishermen, having gone from them, were washing their nets: and entering into one of the vessels, which belonged to Simon, he asked him to put off a little from the land; and sitting down, he taught the multitude from the ship.—Now when he had done speaking, he said to Simon, Push off into the deep, and let down your nets for a draught: and Simon said to him in answer, Master, we have been laboring the whole night, and caught nothing; but at thy word I will let down the net. And having done this, they inclosed a great many Fish; and their net brake: and they beckoned to their Partners in the other vessel to come to their assistance; and they came and filled both the vessels, so that they were sinking. Now Simon Peter perceiving *this*, fell down upon Jesus's knees, and said, Depart from me, O Lord, for I am a (a) sinful man. For (b) astonishment had seized him, and James and John likewise, the sons of Zebedee, who were partners with Simon, and all those with him, on account of the draught of Fish which they had taken.—And Jesus said to Simon, Fear not, from henceforth thou shalt (c) take

EXPLANATION.

(b) In the darkness of Ignorance and Vice.

(c) In Misery and Condemnation.

(d) In the Truth of the good News which I bring you.

DIV. XXVIII.—(a) Not yet fully acquainted with the character of Jesus, and yet perceiving his Divine Power with his own sinfulness, Peter was fearfull of immediate punishment.

(b) This word in the original implies Fear, as well as Astonishment.

(c) This likewise signifies to take, and preserve alive.

take Men.—And bringing their vessels to the shore, and leaving all things, they followed him.

DIVISION XXIX.

MARK, I. 21 to 29. LUKE, IV.
31 to 38.

Jesus expels a Dæmon from a Man in the Synagogue at Capernaum.

AND they entered into Capernaum, a City of Galilee; and going immediately on the Sabbath into the

(a) Synagogue, he taught them: and they were astonished at his doctrine, for his word was with power; he taught them as one having authority, and not as the Scribes. And there was a man in their Synagogue, who had the Spirit of an unclean (b) Dæmon: and he cried out with a loud voice, saying, Let us alone: why intermeddlest thou with us, Jesus of Nazareth? art thou come to destroy us? I know thee, who thou art, the (c) Holy One of God. And Jesus chid

EXPLANATION.

DIV. XXIX.—(a) Synagogues were Buildings for public Worship, excepting that part of it which could only be performed at the Temple at Jerusalem.

(b) This word in Scripture means an Evil Spirit, probably of an inferior rank to the Devil or Satan, as being mentioned by a different name.—It is not the design of this Book to enter into controversy, nor is it written for such as understand it; but if there should be a Reader, who has heard of the different opinions of learned men on this subject, it will be proper here to observe, that although there are difficulties attending an acknowledgement of miraculous Powers in any Beings inferior to God, and not immediately commissioned by him—yet to suppose with some, as in this case, that our Savior spoke of Possessions by the power of Satan, only in conformity to the popular opinion, is very repugnant to the simplicity of his character, as well as the variety of relations of this sort, and may be very productive of the worst of consequences to men of unsettled minds. What is commonly alleged, that Moses spoke of the apparent motion of the Sun, according to the general supposition, and not the reality of the thing, will not bear the least comparison with spiritual matters, where a deception may be so material. Let us beware of that Pride of our hearts, the desire of accounting for every thing, which has already produced so much strife and error; and recollect, how little can be known of Causes and Effects, the Powers and Agencies of Spirits, consequently what is really natural, or miraculous. Nor will this cast the least shade upon the clear light, in which the Miracles of Moses and the Prophets, Jesus and his Apostles, confessedly appear. The truth seems to be, that unless prejudice be previously removed, the greatest Miracles will ever appear inconclusive. We may likewise be thankful, that besides Miracles we have other unequivocal evidences of the truth of our Religion. We may likewise add, that our Lord, Mat. xxiv. 24. forewarning his Disciples of the false Christs, and false Prophets, who would appear, affirms, “they will shew σημεῖα μεγάλα καὶ τέρατα sufficient, if it were possible, to deceive even the Elect.” Now, after observing that these are the very words used for the Miracles of Jesus, it may be asked, whence did they derive their Power?

(c) Thus does God draw a confession of the truth from the mouth of his Enemies, this being a Title of the Christ, Ps. xvi. 10. But yet the Evil spirits might not have any good intent in this discovery.

chid him, saying, Be silent, and come out of him. And the impure Spirit, having thrown him down into the (d) midst, and convulsed him, and crying out with a loud voice, came out of him, without having hurt him. And they were all in amazement, questioning each other, and saying, What is this Word, this new Doctrine? for he commands the impure Spirits with authority and power; and they are obedient to him, and come forth.—Now the fame of him was immediately spread over the whole neighborhood of Galilee.

DIVISION XXX.

MAT. VIII. 14 to 18. MARK, I. 29 to 40. LUKE IV. 38 to the end.

Peter's Wife's Mother cured of a Fever; many diseased likewise, and Dæmoniacks. A Tour through Galilee.

AND going immediately out of the Synagogue, they entered into the house of Simon and Andrew, with James and John. Now the Mother-in-law of Simon lay ill of a violent Fever; and when Jesus was come in, they immediately tell him, and besought him for her: and upon his coming to her, and seeing her, he stood over her, took her by the hand, and raised her up, and rebuked the Fever, which immediately left her; and she arose, and waited upon them.—Now at sun-set in the evening they brought unto him all who were sick with various disorders, and many af-

flicted with Dæmons; and the whole City was gathered together at the door. And he cast out the Spirits by his word, as they were crying out, and saying, "Thou art the Christ the Son of God:" but he reproved them, and would not suffer them to (a) say, that they knew him to be the Christ. And laying his hands upon every one, he healed all that were sick of their various complaints; that what was spoken by * Esaias the Prophet might be fulfilled, saying, He himself took up our infirmities, and (b) bore the burden of our diseases.—And rising very early in the morning, when it was day-break he went out, and departed to a private place, and there prayed.—And Simon and those with him followed after him; and finding him, they said to him, All men are seeking for thee; for the multitude were looking for him, and came to him, and pressed him not to go from them. But he said to them, Let us go into the next Towns, that I may preach there also, for I must preach the Kingdom of God to other Cities; for on this I was sent, for this I came forth.—And he was preaching throughout all Galilee in their Synagogues, and casting out Dæmons.

DIVISION XXXI.

LUKE, XIII. 10 to 18.

The Woman cured who was bowed down with infirmity in Galilee.

NOW

EXPLANATION.

(d) Of them.

DIV. XXX.—(a) To say so much as they might be inclined to talk of him.

(b) Diseases, being the consequence of Sin, are sometimes called in the Gospel by the same name; and by the reference to Isaias, which strongly marks the sin-offering of the Messiah, the same meaning seems here to be intended: and although it must give him pleasure to heal Diseases, yet knowing the general infidelity of the world, the Disorders men had brought upon themselves must be some burden likewise to his sympathetic feeling.

* Isaias, liii. 4. 1 Peter ii. 24.

NOW he was teaching in one of their Synagogues on the Sabbath. And lo, there was a Woman who had had a Spirit of (a) Infirmity for eighteen years; and she was bowed down, and could by no means raise herself upright.—And when Jesus saw her, he called and said to her, Woman, thou art delivered from thy weakness; and he put his hands upon her, and she immediately became upright, and (b) glorified God.—But the Ruler of the Synagogue, being angry that Jesus should cure her on the Sabbath, said in answer, to the multitude, There are six days in which work ought to be done; on these then come and be cured, but not on the Sabbath-day. Jesus answering, said unto him, Thou Hypocrite, does not every one of you let loose his ox, or ass, from the manger, and lead it away to water on the Sabbath? ought not then this Woman, who is a Daughter of (c) Abraham, whom Satan hath bound even for eighteen years, be loosed from this Bond on the Sabbath-day?—And having thus spoken, his opposers were ashamed; while all the multitude rejoiced for all the glorious things which were done by him.

DIVISION XXXII.

MAT. VIII. 18 to 28. LUKE, IX. 57 to the end. MARK, IV. 35 to the end. LUKE, VIII. 22 to 26.

Jesus having given remarkable answers to some who seemed desirous of fol-

lowing him in passing over the Lake, stirs a violent Storm.

NOW Jesus, perceiving a great company about him, gave orders to pass to the other (a) side. And as they were going, a certain (b) Scribe came to him, and said, Master, I will follow thee, whithersoever thou goest. And Jesus said to him, The Foxes have holes, and the Birds of the air nests; but the Son of Man hath not where to lay his head.—And he said to another of his Disciples, Follow me: but he said to him, Lord, permit me first to go, and bury my Father: to whom Jesus said, Follow me, and let the (c) Dead bury their Dead; but go thou and preach the Kingdom of God.—Another also said, I will follow thee, Lord; but first permit me to take leave of those who are at my house: and Jesus said to him, No one, having laid his hand upon the plough, and looking to those things behind, is rightly disposed for the Kingdom of God.—And on the evening of that day he says to them, Let us go over to the other side of the Lake: and dismissing the multitude, they took him as he was; and he went into a ship, (now there were other little ships with him) and his Disciples followed him; and they launched forth. But as they sailed, he fell asleep; and there came down a violent storm of wind on the Lake; and behold, there was a great agitation in the sea, so that the ship was covered with

EXPLANATION.

DIV. XXXI.—(a) Had been very infirm.

(b) Praised him, and shewed forth the excellencies of his Power and Goodness.

(c) For whose Descendants God hath shewn such extraordinary affection.

DIV. XXXII.—(a) Of the Lake of Gennefareth.

(b) The Scribes were those employed in writing, reading, and explaining the Law of Moses to the People.

(c) Leave it to the Spiritually-dead to bury the Dead, if he be so already; if not, you must not wait for that event, but begin the work of the Ministry, to which all other relations of life must at present give place.

with the waves, which beat into the ship, so that it was already full, and they were in danger; and he was at the stern of the ship, asleep on a pillow. And his Disciples coming to him, awoke him, saying, Master, Master, carest thou not whether we perish? Lord, save us.—And he arose, and reproved the winds, and the raging of the water, and said unto the Sea, Peace, be still.—And they ceased; and there was a great calm. And he said to them, Why are you so fearful, O ye of little faith? Where is your Trust? Why have you not Belief? Now the men were astonished, and very much afraid, saying to one another, How great is He, that he commandeth, and even the winds and the sea are obedient unto him!

DIVISION XXXIII.

MAT. VIII. 28.—and IX. 1, 2. MAR. V. 1 to 22. LUKE, VIII. 26 to 41.

Jesus cures two Dæmoniacs at Gadara, permits the Evil Spirits to enter into a herd of Swine, who immediately rush into the Sea. He then returns to the western side of the Lake.

AND they came over to the other side of the sea, and arrived at the country of the Gadarenes, or Gergesenes, which is over-against Galilee. And upon his landing, there immediately met him (a) two Dæmoniacs, coming out of the Tombs of the City, exceedingly fierce, so that no one could pass by that way.—One was a certain man with an unclean Spirit, who had had Dæmons for a long time, who wore no clothes, nor

would he remain in a house, but had his dwelling amongst the (b) Tombs: and no one could confine him, even with chains; for he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters beaten to pieces; and no one was able to tame him: and throughout the whole night and day he was on the mountains and among the tombs, crying out, and cutting himself with stones.—But seeing Jesus at a distance, he ran, and fell down and worshiped him, and calling out with a loud voice, said, Why concernest thou thyself with us, Jesus, Son of the God the Most High? I beseech and adjure thee by God, that thou wouldst not torment us; art thou come hither to torment us before the time? (For he had commanded the impure Spirit, and said unto it, Come out of the man, thou unclean Spirit; for it had many times snatched him away; even *although* he was kept bound with chains and fetters, yet the Bonds were torn off, and he was driven by the Dæmon into desert places.) And Jesus asked him, saying, What is thy name? And he answered, saying, My name is Legion, for we are many; because many Dæmons had entered into him. And they besought him much that he would not send them away out of that country; that he would not command them to go away into the (c) Abyss.—Now there was there, at a distance from them, a great herd of Swine feeding on the mountains. And all the Dæmons begged of him, saying, If thou cast us

EXPLANATION.

DIV. XXXIII. (a) Mark and Luke mention only one, probably because the circumstances of the one were more remarkable than those of the other.

(b) The Eastern Tombs are said sometimes to be so vaulted over them, and spacious, as to afford good shelter from the weather.

(c) Literally, a bottomless place; from whence it seems to be put for Hell, or the place where evil Spirits are kept. Rev. xx. 1 to 3, compared with 2 Peter, ii. 4. and Jude, 6th.

NOW he was teaching in one of their Synagogues on the Sabbath. And lo, there was a Woman who had had a Spirit of (a) Infirmary for eighteen years; and she was bowed down, and could by no means raise herself upright.—And when Jesus saw her, he called and said to her, Woman, thou art delivered from thy weakness; and he put his hands upon her, and she immediately became upright, and (b) glorified God.—But the Ruler of the Synagogue, being angry that Jesus should cure her on the Sabbath, said in answer, to the multitude, There are six days in which work ought to be done; on these then come and be cured, but not on the Sabbath-day. Jesus answering, said unto him, Thou Hypocrite, does not every one of you let loose his ox, or ass, from the manger, and lead it away to water on the Sabbath? ought not then this Woman, who is a Daughter of (c) Abraham, whom Satan hath bound even for eighteen years, be loosed from this Bond on the Sabbath-day?—And having thus spoken, his opposers were ashamed; while all the multitude rejoiced for all the glorious things which were done by him.

DIVISION XXXII.

MAT. VIII. 18 to 28. LUKE, IX. 57 to the end. MARK, IV. 35 to the end. LUKE, VIII. 22 to 26.

Jesus having given remarkable answers to some who seemed desirous of fol-

lowing him in passing over the Lake, stills a violent Storm.

NOW Jesus, perceiving a great company about him, gave orders to pass to the other (a) side. And as they were going, a certain (b) Scribe came to him, and said, Master, I will follow thee, whithersoever thou goest. And Jesus said to him, The Foxes have holes, and the Birds of the air nests; but the Son of Man hath not where to lay his head.—And he said to another of his Disciples, Follow me: but he said to him, Lord, permit me first to go, and bury my Father: to whom Jesus said, Follow me, and let the (c) Dead bury their Dead; but go thou and preach the Kingdom of God.—Another also said, I will follow thee, Lord; but first permit me to take leave of those who are at my house: and Jesus said to him, No one, having laid his hand upon the plough, and looking to those things behind, is rightly disposed for the Kingdom of God.—And on the evening of that day he says to them, Let us go over to the other side of the Lake: and dismissing the multitude, they took him as he was; and he went into a ship, (now there were other little ships with him) and his Disciples followed him; and they launched forth. But as they sailed, he fell asleep; and there came down a violent storm of wind on the Lake; and behold, there was a great agitation in the sea, so that the ship was covered with

EXPLANATION.

DIV. XXXI.—(a) Had been very infirm.

(b) Praised him, and shewed forth the excellencies of his Power and Goodness.

(c) For whose Descendants God hath shewn such extraordinary affection.

DIV. XXXII.—(a) Of the Lake of Gennesareth.

(b) The Scribes were those employed in writing, reading, and explaining the Law of Moses to the People.

(c) Leave it to the Spiritually-dead to bury the Dead, if he be so already; if not, you must not wait for that event, but begin the work of the Ministry, to which all other relations of life must at present give place.

with the waves, which beat into the ship, so that it was already full, and they were in danger; and he was at the stern of the ship, asleep on a pillow. And his Disciples coming to him, awoke him, saying, Master, Master, carest thou not whether we perish? Lord, save us.—And he arose, and reproved the winds, and the raging of the water, and said unto the Sea, Peace, be still.—And they ceased; and there was a great calm. And he said to them, Why are you so fearful, O ye of little faith? Where is your Trust? Why have you not Belief? Now the men were astonished, and very much afraid, saying to one another, How great is He, that he commandeth, and even the winds and the sea are obedient unto him!

DIVISION XXXIII.

MAT. VIII. 28.—and IX. 1, 2. MAR. V. 1 to 22. LUKE, VIII. 26 to 41.

Jesus cures two Dæmoniacs at Gadara, permits the Evil Spirits to enter into a herd of Swine, who immediately rush into the Sea. He then returns to the western side of the Lake.

AND they came over to the other side of the sea, and arrived at the country of the Gadarenes, or Gergesenes, which is over-against Galilee. And upon his landing, there immediately met him (a) two Dæmoniacs, coming out of the Tombs of the City, exceedingly fierce, so that no one could pass by that way.—One was a certain man with an unclean Spirit, who had had Dæmons for a long time, who wore no clothes, nor

would he remain in a house, but had his dwelling amongst the (b) Tombs: and no one could confine him, even with chains; for he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters beaten to pieces; and no one was able to tame him: and throughout the whole night and day he was on the mountains and among the tombs, crying out, and cutting himself with stones.—But seeing Jesus at a distance, he ran, and fell down and worshiped him, and calling out with a loud voice, said, Why concernest thou thyself with us, Jesus, Son of the God the Most High? I beseech and adjure thee by God, that thou wouldst not torment us; art thou come hither to torment us before the time? (For he had commanded the impure Spirit, and said unto it, Come out of the man, thou unclean Spirit; for it had many times snatched him away; even *although* he was kept bound with chains and fetters, yet the Bonds were torn off, and he was driven by the Dæmon into desert places.) And Jesus asked him, saying, What is thy name? And he answered, saying, My name is Legion, for we are many; because many Dæmons had entered into him. And they besought him much that he would not send them away out of that country; that he would not command them to go away into the (c) Abyss.—Now there was there, at a distance from them, a great herd of Swine feeding on the mountains. And all the Dæmons begged of him, saying, If thou cast

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EXPLANATION.

DIV. XXXIII. (a) Mark and Luke mention only one, probably because the circumstances of the one were more remarkable than those of the other.

(b) The Eastern Tombs are said sometimes to be so vaulted over them, and spacious, as to afford good shelter from the weather.

(c) Literally, a bottomless place; from whence it seems to be put for Hell, or the place where evil Spirits are kept. Rev. xx. 1 to 3, compared with 2 Peter, ii. 4. and Jude, 6th.

us out, permit us to go away into the herd of Swine; send us, that we may enter into them. And Jesus immediately gave them (*d*) leave, and said unto them, Go ye away: and the Dæmons, the impure Spirits, going out of the Man, entered into the herd of Swine; and, behold! the whole herd of Swine rushed down a precipice into the Sea, and died, were choaked in the waters; and they were about two thousand. And the Herdsmen, seeing what was done, fled; and going away into the city, and the country, told all things; likewise what related to the Dæmoniacks. And they went out to see what had been done; and they came to Jesus, and found the Man from whom the Legion of Dæmons had gone out, sitting, cloathed, and composed, at the feet of Jesus; and they were struck with awe. And they who saw, told them how the Dæmoniac had been healed, concerning also the Swine.—And behold, the whole City came out to meet Jesus; and seeing him, the whole multitude of the country of the Gadarenes, round about, intreated him that he would depart out of their borders; for they were seized with great fear. And he went on ship-board. And the Man, out of whom the Dæmons had gone forth, begged of him that he might be with him; yet Jesus permitted him not, but dismissed him, saying, Return to thy house; go to thy friends, and tell them what great things the Lord God hath done

for thee, and hath had compassion on thee. And he went away, and began to publish in (*e*) Decapolis, and throughout the whole City, what great things Jesus had done for him; and all men were astonished.—And he repassed in a ship to the other side, and came to his own (*f*) City: and a great multitude received him, and gathered to him, for they were all waiting for him: and he was by the sea-side.

DIVISION XXXIV.

MARK, II. 1 to 13. LUKE, V. 17 to 27. MAT. IX. 2 to 9.

Jesus on his return to Capernaum cures a Paralytic, let down to him through the roof of the House.

AND after some days he again entered into Capernaum; and it was on a certain day heard, that he was teaching in the house, and speaking unto them the Word: and Pharisees, and (*a*) Doctors of the Law, who were come from every village of Galilee, and Judea, and from Jerusalem, were sitting by; and the power of the Lord was *discovered* in healing (*b*) them. And many were immediately gathered together, so that there was no room, not even about the door.—And behold, they come unto him, bringing a Man with the Palsy, lying on a bed carried by four men; and they attempted to bring him in, and to place him before him; and not finding any means of approaching him, on account of the multitude, going

EXPLANATION.

(*d*) This fact might be intended as a punishment for their unlawful traffick in these forbidden Beasts, as well as to shew his authority over evil Spirits, their malice, and the reality of these Possessions. How great the Power of this Lord God of Hosts, who came to destroy the works of the Devil! how greatly to be feared by his Enemies! what consolation this to his Friends!

(*e*) A country containing ten cities, of which Gadara was one.

(*f*) Capernaum, since his expulsion from Nazareth, was become his own city.

Div. XXXIV.—(*a*) Persons well acquainted with the Law of Moses.

(*b*) The Diseased.

going up to the top of the house, they uncovered the (c) roof, where he was; and breaking it up, they let down the bed upon which the Paralytic lay, through the roof, and set him down in the midst before Jesus; and he, seeing their faith, said to the Paralytic, "Take courage, Son, thy sins are forgiven thee." But behold, there were certain of the (d) Scribes and Pharisees sitting there; and reasoning in their hearts, they said in themselves, "This Man (e) blasphemeth. Who is this? Why doth this Man thus speak blasphemies? Who can forgive sins, but God only?" And Jesus immediately knowing their reasonings, said to them in answer, Why think ye evil? why reason ye thus in your hearts? Which is easier to say to the Paralytic, "Thy sins are forgiven thee;" or to say, "Arise, and take up thy bed and walk?" But that ye may know that the Son of Man upon earth hath (f) power to forgive sins, (he then says to the Paralytic,) "I say to thee, Arise, take up thy bed, and walk to thine house." And he immediately arose before them all, and taking up the bed, on which he lay, went away to his house, glorifying God: so that all the multitude were amazed at the sight, and glorified God for giving such power to men: and they were filled with fear, saying, We have seen to-day unthought-of things; we never saw it thus.

DIVISION XXXV.

MARK, II. 13 to 18. MAT. IX. 9 to 14. LUKE, V. 27 to 33.—XV. 1 to the end.

Jesus calls Matthew near Capernaum. At a feast which Matthew made, the Pharisees complain that he kept company with Sinners; which introduces the (a) Parables of the Lost Sheep, Lost Money, and Lost Son.

AND after these things Jesus went out again by the sea-side, and all the multitude came to him, and he taught them. And passing from thence, he saw a man, a Publican, named Matthew, or Levi, the son of Alphaeus, sitting at the Custom-house; and he said unto him, Follow me: and he getting up, left all things, and followed him.—And Levi made a great entertainment for him in his house: and behold, while Jesus was sitting at table, many Publicans and Sinners, and others came, and sat down with Jesus and his Disciples; for there were many following to hear him.—And the Scribes and Pharisees, seeing him eating with the Publicans and Sinners, murmured, and said to his Disciples, This Man receiveth Sinners.—Why does your Master, and why do ye eat and drink with the Publicans and Sinners? And Jesus hearing them, answered and said, "They who are healthy, have no want of a Physician, but they who are sick: I came not to call the righteous,

EXPLANATION.

(c) Travellers inform us, that the Eastern houses were low and flat-roofed; that it was common to walk on the tops of the houses, and that the stair-case was on the outside; which shews us how this diseased person might be let down from the terrace on the top, through the covering, into the court, where our Lord was most probably sitting.

(d) The Scribes were the Writers, Readers and Explainers of the Law of Moses to the People.

(e) Speaketh evil of God, especially in claiming what is his peculiar prerogative.

(f) This was a clear proof that the Divine Right and Prerogative resided in him.

DIV. XXXV.—(a) A Parable is a similitude, likeness, or comparison.

righteous, but sinners to repentance. But go ye, and learn what that means: * "I require mercy, and not sacrifice."—Then he spake to them this Parable, saying,—What Man of you, having a hundred sheep, and losing one of them, doth not leave the ninety-nine in the (b) desert, and go after that which was lost, until he find it? and having found it, he layeth it upon his shoulders with joy; and coming to his house, calleth together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep, which was lost. So say I unto you, that there will be joy in Heaven for one Penitent Sinner, rather than for ninety-nine (c) Righteous Persons, who have no want of repentance.—Or, what Woman, having ten pieces of silver, if she have lost one piece, doth not light a lamp, and sweep the house, and search diligently till she find it; and having found it, call together her friends and neighbors; saying, Rejoice with me, for I have found the piece of money which I had lost? Thus, I declare to you, there is joy in the presence of the Angels of God for one Penitent Sinner.—And he

said, A certain Man had two Sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me; and he divided his living between them. And not many days after, the Younger-Son, gathering all together, took a journey into a distant country, and there scattered his substance with luxurious living. And when he had spent all, there happened a very great famine in that land; and he began to be in want. And he went and joined himself to one of the Citizens of that country; and he sent him into his fields, to feed swine: and he would fain have filled his belly with the husks which the swine did eat; and no one (d) gave unto him. But coming to himself, he said, How many of my Father's hired Servants abound in bread, whilst I perish with famine! I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and in thy sight, and am by no means worthy to be called thy Son: make me as one of thy hired Servants.—And he arose, and came to his Father. Now while he was yet at a distance, his Father saw him; and his bowels yearned;

EXPLANATION.

(b) Open, common pasture, or a large track of uncultivated ground, seems frequently to be called Desert, and Wilderness.

(c) This word seems here to be used not in a literal, but a Jewish sense; and (taken in connection with it above) intended to shew the proud Pharisees, that there were none righteous; and to draw them off from any dependance upon being Descendants of Abraham, and their outward relation to God. In this sense there was foundation for greater joy. Nor does this interpretation exclude the common acceptation; that if the Jews in opposition to the Gentiles, or the Pharisees opposed to notorious Sinners, (as the Elder Brother in the following Parable) were any of them really Children of God through faith, and acceptably righteous, wanting not that first and great change of heart, called Repentance; yet, that there is joy in heaven at every addition: as a man rejoices, who, although in possession of many valuables, finds one that was lost; which increases his affection for it, still without lessening his regard for those which he has already in possession.

(d) Bread, or victuals; so that he was obliged to live upon the swine's food, however dissatisfying.

yearned; and he ran and fell upon his neck, and kissed him. And the Son said to him, Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son. But the Father said to his servant, Bring out the best robe, and clothe him with it; and give *him* a ring for his hand, and (*e*) sandals for his feet; and bring hither, and kill the fatted calf, and let us eat and be merry: because this my Son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Now the Elder Son was in the field; and on his return, as he came near to the house, he heard music, and dancing; and calling to one of the servants, he inquired what these things meant: and he said to him, “Thy Brother is come, and thy Father hath killed the fatted calf, because he hath received him safe and in health.” And he was angry, and would not go in: his Father therefore came out, and intreated him: but he answered, and said to *his* Father, Behold, I have served thee these many years, neither have I ever transgressed thy command; and thou hast never given me a kid, to make merry with my

Friends; whereas, when this thy Son, who hath devoured thy substance with Harlots, returned, thou hast killed for him the fatted calf. And he said to him, Son, thou art always with me, and all things that I have are thine: it was surely right to be merry and joyfull; for this thy Brother was (*f*) dead, and is restored to life; he was also lost, and is found.

DIVISION XXXVI.

MAT. IX. 14 to 18. MARK, II. 18 to 23. LUKE, V. 33 to the end.

Jesus, at the entertainment at Matthew's house, shews the reason why his Disciples fasted not at present, although the Disciples of John and the Pharisees frequently did.

AND the Disciples of John, and of the Pharisees, used to fast. Then come they to him, and say, Why do we, and the Pharisees often fast, and make prayers; whereas thy Disciples do not fast, but (*a*) eat and drink? On hearing which, Jesus said unto them, Can the Children of the Bridal-chamber mourn and fast, while the Bridegroom be with them? But
the

EXPLANATION.

(*e*) Answerable to our shoes.

(*f*) These three Parables speak to the heart of every man, as well as of those proud Jews, who would have excluded others from the mercies of God; and are full of reviving hope, encouragement, and comfort. Particularly we see, in that of the Prodigal, the impatience of all men under the eye and controul of the Heavenly Father; the deplorable consequences of leaving him; that we become spiritually dead, beside ourselves, abusing and consuming all that he hath bestowed upon us: and yet when our eyes are opened to our own folly and wretchedness; as all he graciously aims at is our conversion, our return to him, how kindly does he embolden our faltering steps, meet us in the way, receive our humble confessions with caresses, wipe away our tears, and pour joy into our troubled souls! After this, can any Penitent doubt acceptance? Can any Convert forget the astonishing mercy? But let us recollect likewise from these Parables, that a knowledge of our disease always goes before an application for a cure: for this purpose let us study our characters in the Word of God, always adding Prayer for the favor of his Spirit to remove our prejudices.

Div. XXXVI.—(*a*) Go to entertainments.

the days will come, when the Bridegroom will be taken away from them; and then shall they fast in those (b) days.—And he spake likewise a Parable unto them. No one putteth a piece of (c) rough Cloth on an old garment; for if he do, the new (d) piece taketh from the old, nor agreeth with it; thus the rent becomes worse. Nor does any one put new Wine into old (e) vessels: if they do, the new wine will burst the vessels, and the wine will run out, and the vessels be spoiled: but new wine must be put into new vessels, and both are safe.—And no one, after drinking old wine, is immediately desirous of new; for he saith, The old is better. (f)

DIVISION XXXVII.

MAT. XIX. 18 to 35. MARK, V. 22 to the end. LUKE, VIII. 41 to the end.

Jairus's Daughter raised from the Dead. The Woman with the bloody Issue cured by touching our Lord's Garment as he goes. Two Blind Men, and one Dumb Dæmoniac, likewise healed.—Capernaum.

WHILE he was thus speaking to them, behold, there comes one of the Rulers of the Synagogue, named Jairus; and upon seeing him, he falls down at the feet of Jesus, and intreated him much to come to his house, saying, "My little, my only Daughter, about twelve years of age, lieth in extreme danger, and may be already dead; but come thou, lay thine hands upon her, and she will live." And Jesus, getting up, followed him with his Disciples; and a great multitude went after him, and pressed upon him.—And behold, a certain Woman, who had had a flowing of blood for twelve years, and had suffered much under many Physicians, and had spent her whole substance upon them, and was not the least better, but rather growing worse, nor could be healed by any one, upon hearing of Jesus, came through the throng behind, and touched the border of his garment: for she said to herself, If I only touch his clothes, I shall be healed. And the fountain of her blood was immediately dried up, and the flux stopped; and the Woman was healed from that very hour, and knew in her body, that she

was

EXPLANATION.

(b) Intimating by this Parable, that he was going to be taken away, when there would be more need of abstinence, watchfulness and mourning; for, although he never left them comfortless, yet were then their bodily sufferings frequently great.

(c) Harsh and unfinished.

(d) By fretting it.

(e) Their bottles were made of leather.

(f) From these similitudes our Lord shews the wisdom of the Serpent with the simplicity of the Dove; that probable means are to be used in training up people in a religious course; that milk must be administered to the weak, as well as meat to the strong; and circumstances of difficulty adapted to the strength of the Agent, otherwise the spirits would be broken, and the proposed end frustrated: that his Disciples likewise, having the advantage of his presence to correct their temper, were better pleased with that than the old Ceremonies of the Law. This accommodation to former prejudices, was used likewise by the Apostles, respecting Jewish Customs, Acts, xv. and Galat. ii; but the least degree of this necessary virtue requires the greatest prudence, integrity and knowledge, in the management of it.

was cured of that distemper. And Jesus immediately perceiving in himself, that Power was gone out of him, turning about in the croud, said, Who hath touched my clothes? Now while all were denying, Peter and the Disciples with him said, Master, the multitude surround, and press upon you: and sayest thou, Who is it that hath touched me? And Jesus said, Some one hath touched me, for I perceive that Power is gone out of me. And he looked about to see her who had done this. Now the Woman, perceiving that she was not concealed, knowing what was done unto her, came, fearfull and trembling; and falling down before him, she told him the whole truth before all the People, for what reason she had touched him, and how she had been immediately cured. And he said to her, Courage, Daughter, thy Faith hath saved thee: go in peace, and be healed of thy disorder.—While he was yet speaking, some one comes from the Rulers of the Synagogue, and said to him, “Thy Daughter is dead, trouble the Master no farther.” But Jesus, immediately hearing what had been spoken, says to the Ruler of the Synagogue, “Be not afraid; believe only, and she shall be restored.” And when he was entering into the house, he would permit none to go in with him, excepting Peter, and James, and John the Brother of James, and the Father and Mother of the Girl. And seeing there the (a) Musicians and the multitude thronging; and all

bewailing, screaming out, beating upon their breasts, and lamenting her; he says to them, Give place: why make you this disturbance, and mourning? for the Child is not dead, but (b) asleep. And they laughed at him, knowing that she was dead. And when he had put them all out, he taketh the Girl’s Father and Mother, and those with him, and goes in, where the Damself was lying; and taking the Maiden by the hand, he calls out, and says to her, “*Talitha cumi,*” which by interpretation means, “Damself, (c) *I say unto thee,* “arise.” And her spirit returned, and she immediately arose and walked (for she was twelve years old:) and he ordered, that somewhat should be given her to eat. And they, and her Parents, were very greatly astonished; and he strictly charged them to tell no one what had been done. But the same thereof went forth into that whole country. And when Jesus was going from thence, two Blind Men followed him, calling out, and saying, “Have mercy on us, thou Son of David:” and when he was gotten into the house, the Blind Men came to him: and Jesus said to them, “Do you believe that I am able to do this thing?” They say to him, “Yes, Lord.”—Then he touched their eyes, saying, “Be it unto you according to your Faith.” And their eyes were opened; and Jesus very earnestly charged them, saying. Take care that no one knows *of this*. But they went

EXPLANATION.

Div. XXXVII.—(a) It was usual for these, and others, to come to the house of the Deceased, to express by their sounds and cries outward signs of sorrow and pity. They were there feasted, and frequently hired; the number of them according to the rank of the person; which accounts for the concourse upon this occasion.

(b) Sleep was a common image to signify Death. Our Savior’s intimation to them in this, and afterwards in the case of Lazarus (John, xi. 11.) seems intended for their comfort; that, although dead, it was not final, but restoration to sense would ensue.

(c) This sentence is printed in Italics, although in the original, to shew, that it is not included in the Syriac words, *Talitha cumi*.

went out, and reported it over all that country.—Now when they went out, they brought to him a Dumb Man, a Dæmoniac: and after the Dæmon was cast out, the Dumb Man spake, and the multitude were in astonishment, saying, “It was never in Israel seen after this manner.” But the Pharisees said, “He casteth out Dæmons by the (d) Prince of the Dæmons.”

DIVISION XXXVIII.

MAT. IV. 23 to the end.

Another Tour through Galilee.

AND Jesus went round the whole of Galilee, teaching in their Synagogues, and publishing the good-news of the Kingdom, and healing every Disease, and every Infirmary among the People. And his fame was spread over all (a) Syria; and they brought unto him (b) all who were sick, laboring under a variety of complaints and tormenting pains; both Dæmoniacs, and Lunatics,

and Paralytics; and he healed them. And a great multitude followed him from Galilee, and (c) Decapolis, and Jerusalem, and (d) Judea, and from beyond the Jordan.

DIVISION XXXIX.

MAT. V. 1, 2.—X. 2 to 5. MARK, III. 13 to 20. LUKE, VI. 12 to 17.

The Twelve Apostles chosen out of the Disciples.

NOW it happened about this (a) time, that he went up into a mountain to pray; and he spent the night in a (b) Prayer-house of God. And when it was day, he called to him his Disciples, whom he pleased, and they came to him; and he chose and appointed Twelve of them, whom he named (c) Apostles, that they might be with him, and that he might send them to (d) preach, and have power to heal diseases, and to expel Dæmons.—Now the names of the Twelve Apostles were these: first, Simon, (whom he surnamed Peter) and

EXPLANATION.

(d) He afterwards, Luke, xi. 18. fully confuted this frequent and absurd insinuation.

DIV. XXXVIII—(a) A neighboring kingdom.

(b) A common way of speaking, signifying the greatness of the number, but not every one.

(c) The name given to a territory, containing Ten neighboring Cities, lying on the eastern side of the Galilean Lake, in the division of the Half-Tribe of Manasseh.

(d) The rest of Judea.

DIV. XXXIX—(a) Although the whole of what is commonly called the Sermon upon the Mount, was most probably delivered at different times, and perhaps very often repeated as to several particulars; yet, as it seems more beautifull and usefull to us, to have our Savior's Explanation of the Moral Law collected together, it is hoped that the liberty herein taken is excusable; which is the reason also of here placing the appointment of the Twelve, as that seems to have been before, or at the time of the Discourse, recorded by Luke, vi. 20.

(b) Prayer, and the Place of Prayer, were sometimes called by the same name, (Acts, xvi. 13 and 16.); the latter the most probable meaning in this place. The Jews are said to have many of these Oratories on Mountains, and by the side of Rivers.

(c) Messengers.

(d) Publish.

and Andrew (*e*) his Brother; James the Son of Zebedee, and John his Brother, (whom he called Boanerges, which is, Sons of Thunder); Philip and Bartholomew, Thomas and (*f*) Matthew the Publican; (*g*) James the Son of Alphæus, and Lebbeus, (called Thaddeus, or Judas, the Brother of James); Simon the Canaanite, (called the Zealot); and Judas (*b*) Iscariot, who also did betray him.

DIVISION XL.

MAT.V. 1 to 13. LUKE, VI. 20 to 27.

*The Sermon upon the Mount.*PART I. *The way to Happiness, and the miserable effects of an abuse of Worldly Things.*

AND seeing the great concourse of people, he (*a*) sat down; and his Disciples came to him: and looking upon them, and opening his (*b*) mouth, he taught them, saying, (*c*) Happy
are

EXPLANATION.

(*e*) Peter and Andrew were Fishermen by occupation; Peter, the author of the two Epistles that bear his name. James and John also Fishermen: the latter wrote the Gospel, Revelations, and three Epistles. As by the manner of his composition he seems to have been of a gentle temper in general, it is probable that the epithet given them did not take its rise from their impetuosity of temper; although indeed they were for calling down fire on the Samaritans, and were likewise ambitious of great offices in their Master's Kingdom, which they took to be a secular one.

(*f*) The Author of the Gospel.

(*g*) James the Less, Judas Lebbeus (who wrote the Epistles of James and Jude), and Simon Zelotes (so called probably from his zealous temper), were three Brethren, and sometimes called our Lord's Brethren, they being cousins, who were sometimes so named, as appears Levit. x. 4.

(*b*) Probably a man of Cariot, or Kerioth, in the Tribe of Judah, Jos. xv. 25. to distinguish him from the other Judas.

Div. XL. Part I.—(*a*) The posture of Teachers amongst them.

(*b*) An expression seemingly denoting the importance of the Subject, and the earnestness of the Speaker.—And surely no subject more important than present and eternal Happiness: no teacher so qualified as the Author of Everlasting Life; none more zealous than he who sealed his Doctrine with his Blood; who upon this occasion, for our example, spent the greatest part of the preceding evening in Prayer. Let us then bestow a due attention upon the various subjects of this Divine Discourse, and pray that we may understand it to our exhortation, correction, knowledge, and comfort; that we may receive the spirituality of God's Law; that, being convinced of sin, we may accept of Salvation, the gift of God through Jesus the Christ; and may take care to walk worthy of our most holy Profession.

(*c*) The sum of our Saviour's Doctrine being intended to make us Subjects of God, (which, Reason will allow, is the only way for the Creature to be happy); in these several Blessings he shews the spiritual nature of this Kingdom; the change of heart wrought by the Spirit, which he had before likened to a new Birth; the propriety, likewise, of which similitude appears, from observing the very different way God leads his Children to Happiness, to what Man's wisdom and inclinations are constantly urging him; which again confirms the Scripture account of the depravity of all Men, and that the Works of God here are in a very different state, and upon a different plan, to what they originally were.

are the poor in spirit, for (*d*) theirs is the Kingdom of Heaven.—Happy they who now mourn, (*e*) for they shall be comforted.—Happy the meek, for they shall inherit the (*f*) earth.—Happy the hungry and thirsty after righteousness, for they shall be (*g*) filled.—Happy the merciful, for they shall receive mercy.—Happy the pure in heart, for they shall see (*h*) God.—Happy the peace-makers, for they shall be called the Children of God.—Happy the persecuted for righteousness sake, for (*i*) theirs is the

Kingdom of Heaven.—Happy are ye, when men shall reproach, and persecute you; when they shall hate and (*k*) separate you, and say every thing that is bad of you (*l*) falsely, and cast out your name as evil, for my sake.—Rejoice ye in that day, and leap for joy; for behold, great is your reward in Heaven; for thus did their fathers persecute the Prophets, who *were* before you.—But woe unto you, who *are* (*m*) rich; for you have received your comfort.—Woe unto you, who have been (*n*) filled; for you

EXPLANATION.

(*d*) Those only, who have been humbled by a sight of their own deficiency, will either apply for, or even accept of the guidance of God: when that happy time come, none can reject it.

(*e*) Not for worldly losses, or disappointments, but for their sins; for their remaining perversity, even after they are renewed in the spirit of their minds. This sorrow shews knowledge, and produces comfort, because there is mercy with God.

(*f*) Meekness of temper prevents much temporal trouble, and produces many present advantages. But this promise seems more extensive, and to have a reference to the new Heaven and the new Earth.

(*g*) For the Son of God came not to call the Righteous, but Sinners, to Repentance.

(*h*) See and enjoy him in his word, works, and temper, as far as they are conformable to him in purity and holiness: consequently when this Mortal shall put on Immortality, when final and complete deliverance from sin come, the sight and enjoyment will be clear and perfect.

(*i*) This is both a support, and an intimation that all who do live godly in the Christ Jesus shall suffer Persecution, i. e. incur the hatred, and undergo the malevolence, both in words and actions, of the ungodly. All this is very consistent with the promise of the peace, pleasantness, and profitableness of Godliness.

(*k*) From both publick and private Societies, especially religious Assemblies.

(*l*) Observe this distinction: and as a preservative against the natural fear of bodily sufferings, recollect how easy it is for God to lessen the anguish of the seemingly severest of these, by the gift of Fortitude; which seems to have been the case with his Martyrs in all ages, or they could not have been so calm, and collected, under such bodily torture.

(*m*) Rich, either in your supposition of your moral endowments, in opposition to the Poor in Spirit, or who trust in riches for your happiness: for such Idolaters have already received all the comfort, as little enviable as their present anxious state is, that they are to expect either in time, or eternity.

(*n*) With temporal blessings, but have abused them, without remembering the Giver: for you are anxious for that bread which will never satisfy; your hunger therefore will remain.

you will suffer hunger.—Woe unto you, who are now (a) laughing; for you will mourn and lament.—Woe unto you, when all men speak (p) well of you; for thus did their Fathers to the false Prophets.

DIV. XL. continued.

MAT. V. 13 to 17. MARK, IX. 50 to the end. LUKE, XIV. 34 to the end.—XI. 33, 34.—VIII. 16 to 18. and MARK, IV. 21 to 24.

Sermon on the Mount.

PART II. *He addresses himself more particularly to his Disciples, whom he compares to the Salt of the Earth, and the Light of the World.*

YOU are the salt of the Earth. Salt is good; but if the Salt become insipid, with what will you (a) season it? It is from thenceforth fit for nothing, neither for the land, nor for the dunghill, but to be cast out, and to be trodden under foot by men. Have (b) Salt in yourselves, and Peace one with another. He, who hath

(c) ears to hear, let him hear.—You are the Light of the World. A City, set on a hill, cannot be hidden; neither is a candle lighted to be put under a bushel, a bed, or in a hidden place, but on a candlestick; that they who are coming in, may see the light; and it shineth to all who are in the house. Thus let your Light shine before men, that they may see your good works, and declare the excellency of your Father, who is in Heaven: for there is nothing hidden, which shall not be brought to light; nor any thing secret, which shall not be made known, and come abroad.

MAT. V. 17 to 21. LUKE, XVI. 17 to 18.

He tells them, that he came not to destroy, but to fulfill the Law and the Prophets.

DO not suppose that I came to dissolve the Law, or the Prophets; I came not to destroy, but to fulfill: for I solemnly declare unto you, till

EXPLANATION.

(a) Thoughtlessly living in sensual indulgences, and laughing at the Doctrines of Self-denial; for when the time of account come, then will be weeping, and gnashing of teeth.

(p) This forewarns all, who make profession of Religion, of the reproach they must expect, and the suspicious consequences of general applause. Not that we are to suppose the opposite true,—that we may rejoice when all men speak ill of us; for although the Christian seeks not the praise of Men, although he is not deterred by misrepresentation, yet is a good name gratefull unto him; and by seeking the favor of God, he will always have the approbation of the unprejudiced Few; nay, the very wicked will have some inward awe of the truly-righteous, whom they yet malevolently slander, and oppose.

DIV. XL. Part II.—(a) Under these two lively comparisons, of Salt and Light, our Lord admonishes all Christians, especially Ministers of Religion, to be very carefull both of what they say, and do; for being like a light shining in a dark place, their faults will be the more conspicuous: and as by this representation we see the corruption and ignorance in the world; if what was meant for our information and preservation be depraved, how fatal must be the consequences to both Teachers and Disciples!

(b) The wisdom of the Serpent, and yet the simplicity of the Dove.

(c) He, who hath these opportunities of hearing, let him pay a due attention, that he may understand.

(*d*) till heaven and earth pass away, not a jot or tittle of the Law shall fail, till all things come to pass. Whosoever then shall relax one of the least of these Commandments, and shall teach men the same, shall be called the Least in the Kingdom of Heaven: but whosoever shall practise, and teach *them*, he shall be called Great in the Kingdom of Heaven; for I tell you, that unless your (*e*) righteousness shall very much exceed *that* of the Scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

DIV. XL. continued.

MAT.V. 21 to 27. LUKE, XII. 58—.

Sermon on the Mount.

PART III. *He shews, under several particulars, their false interpretations of the Moral Law, and its great extent, and spirituality.*

Concerning Murder.

YOU have heard that it was declared to them of old (*a*) time, "Thou shalt not kill; but whoever shall kill *another*, shall be adjudged to death." But I (*b*) say unto you, that every one, angry with his Brother without a (*c*) cause, shall be liable

EXPLANATION.

(*d*) As long as the Sun and Moon endureth, not the smallest letter, or stroke, shall fail; but whatever the Scriptures have threatened, promised, or intimated, shall accordingly happen. Happy they then who patiently and faithfully abide unto the end! Woe unto those who reject their counsel!

(*e*) The Righteousness of Faith seems here intended, as well as greater integrity of character. And in truth these are inseparable companions; we cannot have the one without the other.

DIV. XL. Part III.—(*a*) To our ancestors. Exod. xx. 13. & xxi. 12. By killing, meaning unlawfully and designedly, which we call Murder.

(*b*) This shews with what authority he spoke. What respect then ought to be paid to his words!

(*c*) Observe this distinction; for Anger, like the rest of the passions, in a proper exercise, is both necessary, and usefull, as a restraint, and incentive. Our Lord himself was sometimes angry with the Pharisees, when he called them "Hypocrites," and "Children of the Devil." But that this never arose from pride, or hatred, because they had abused him, but out of love, for the necessary information and correction of themselves, and others, is clear from his patience and meekness under all his sufferings from them. Let weak man then, conscious of the lurking pride and malice in his heart, beware of this dangerous passion, which, you see, if causelessly exercised, proceeds from the same principle as murder. This should shew us the necessity for using the means of keeping our hearts with all diligence; or otherwise an improper self-love will be perpetually stirring up improper anger, break our present peace, and endanger our everlasting welfare. The degrees of God's displeasure against different degrees of malevolence towards one another, here represented by different degrees of temporal punishment, were better understood by the Jews at that time, than they can be by us at this; but thus much is certain from the mention of the fire in the valley of Hinnom, (where they had formerly burnt alive their children to Moloch, 2 Kings, xxiii. 10.—2 Chron. xxviii. 3. and the same place was said then to contain the filth of the city, which they were continually consuming by fire, and was therefore a proper representative, under the strongest image, of the intensity of future punishment in the invisible world), that if persisted in, this must be the horrible portion of every malicious and revengefull Spirit,

liable to condemnation; and whoever says to his Brother, Thou vain, contemptible fellow, shall be bound over to the Council; but whoever shall say, Thou foolish reprobate, shall be liable to the fire in the valley of Hinnom. Therefore, if thou art about offering thy gift at the altar, and there recollest that thy Brother hath any thing (*d*) against thee, leave there thy gift before the altar, and go thy way; be thou first reconciled to thy Brother, and then come and (*e*) offer thy gift. Agree quickly with thine opponent, while thou art in the way with him, lest the adversary should deliver thee to the Judge, and the Judge should commit thee to the officer, and thou be cast into prison; I positively declare unto thee, thou shalt by no means come out from thence, till thou hast restored the very last (*f*) farthing.

MAT. V. 27 to 33. LUKE, XVI.
18 to 19.

Concerning Adultery, and Divorce.

YOU have heard that it was said to them of former time, "Thou shalt not commit * adultery." But I say to you, that every one looking upon

a woman to lust after her, hath already committed adultery with her in his heart.—If therefore thy right (*g*) eye endanger thee, pluck it out, and cast it from thee; for it is better for thee to lose one of thy members, than that thy whole body should be cast into hell.—So if thy right hand endanger thee, cut it off, and cast it from thee; for it is better for thee to lose one of thy members, than for thy whole body to be cast into hell.—It has been said likewise, "Whoever† would put away his wife, let him give her a writing of separation." But I say to you, that whoever shall put away his wife, (excepting on account of whoredom) causeth her to commit adultery; and marrying another, he is guilty of adultery; and whoever marieth her who is divorced from her husband, committeth adultery.

MAT. V. 33 to 38.

Concerning Swearing.

AGAIN, you have heard, that I was told those of old time, † "Thou shalt not (*h*) swear in vain, but shalt perform thine oaths unto the Lord." But I say unto you, (*i*) Swear not at

EXPLANATION.

(*d*) Art conscious that he hath a just complaint against thee.

(*e*) This is both a warning, how we approach God, and an encouraging command, likewise, to come after Repentance unto him.

(*f*) As the debt can never be paid in the next world, and consequently we shall remain in the prison of Hell; this should induce us to make our peace with God, and Man, while our Heavenly Father so affectionately calls us to repentance, and to be thankfull, that he will meet us in the way, and be mercifull unto us.

(*g*) It is far better to suffer the greatest temporal loss, to part with the most beloved lust, pursuit, or enjoyment, than that the whole of thine existence should be rendered miserable thereby.

(*h*) This word, as well in the original, as by what follows, not only means to swear falsely, but to omit doing what we had sworn to do.

(*i*) Our Savior is here recommending the greatest simplicity, and truth, in conversation, to which this prohibition seems to point; but from his own example, and that of his Apostle Paul, and the corrupt state of society,

* Exod. xx. 14. † Deut. xxiv. 1. ‡ Lev. xix. 12. Deut. xxiii. 24.

at all; neither by Heaven, for it is the throne of God; nor by the Earth, for it is his footstool; nor by Jerusalem, for it is the City of the Great (*k*) King: nor swear thou by thine head, because thou canst not make a single hair white or black: but let your discourse be, Yea, yea, Nay, nay; for whatsoever exceedeth these, is from the evil-one.

MAT. V. 38 to 43.—VII. 12 to 13.
LUKE, VI. 29 to 32.

Retaliation disallowed.

YOU have heard that it was said, "An* eye for an eye, and a tooth for a tooth." But I say unto you, (*l*) Rise not against the injurer; but if any one smite thee on the right cheek, turn to him the other also;

and to him who will contend with you for your Cloak, refuse not your Coat likewise; and whosoever shall oblige you to go one mile, go with him two. Give to every one who asketh thee, and turn thou not away from him who would borrow of thee; and from him who hath taken away thy property, (*m*) require it not again. And whatsoever you would that men should do unto you, do you in like manner unto them; for this is the Law, and the Prophets.

MAT. V. 43 to the end. LUKE, VI. 27 to 29, and 32 to 37.

Concerning the Treatment of Enemies.

YOU have heard it said, "Thou shalt† love thy neighbor, and (*n*) hate thine enemy." But I say unto you, —Love

EXPLANATION.

ciety, by no means to extend to all cases, where the welfare of mankind so much depends upon the knowledge of the truth. Indeed, considering the multiplicity of oaths, unintelligible to many, and authorized upon diverse unjustifiable occasions, with the very little regard paid to them, and consequently the less dread of breaking an oath; society perhaps would upon the whole receive no detriment from this command being strictly adhered to in all cases; if at the same time a false affirmation was not only held in the highest degree of detestation, but likewise received the utmost severity of punishment; for where there is no religious principle, the fear of man may still be very efficacious; and infamy being annexed to prevarication, there might perhaps be less deceit in private intercourse.

(*k*) Of Heaven, where he is more particularly present under a variety of appearances.

(*l*) That these several expressions are not to be taken in their strict literal sense, is certain from our Lord's behavior, John, xviii. 23, and Paul's, Acts, xxiii. 2, 3. Nor indeed could society be supported without a proper punishment of offenders; and the using becoming means, in many cases, of recovering what is unjustly withheld from us. But if we keep in mind the retaliation here forbidden, we shall see that these several injunctions are meant as restraints to that opposition, and revenge, so prevalent in the unrenewed heart of Man; and to enforce, that even in justice we must shew mercy, put up with all affronts we can, patiently suffering injury in all cases, where mercy to the offender would not be cruelty to society; leaving vengeance, and our own innocence and support, to Him who judgeth rightly, and will reward all men according to their works.

(*m*) Use no severity in your demand. Or, perhaps, be not hasty in asking for what you had but lately lent him.

(*n*) These words not being found in the Old Testament, some have thought

* Deut. xix. 21. † Levit. xix. 18.

—Love your enemies; bless them who curse you; do good to them who hate you, and pray for them who spitefully oppose you, and persecute you; for, if you love those who love you, what reward have you? what favor have you done? For even the Publicans and Sinners love those who love them: and if you embrace your friends only, wherein do you (a) exceed? Do not even the Publicans the same? And if you do good to them who are doing good to you, what thank is due to you? For this even Sinners do. And if you lend to them from whom you hope to receive, what thanks have you? For even sinners will lend to sinners, that they may receive as much again. But do you love your enemies, and do good; and lend, hoping for nothing in return; and great will be your reward, and you will be Children of the Highest; of your Father, who is in heaven: for he causeth his Sun to arise on the evil, and the good, and sendeth rain on the just, and the unjust; he is kind to the unthankfull, and to the evil. Be you therefore mercifull, be you perfect, even as your Father in heaven is mercifull, is perfect.

DIV. XL. continued.

MAT. VI. 1 to 19. MARK, XI. 25 to 27.

PART. IV.—Our Lord next proceeds to lay down rules for the conduct of his Disciples, first, respecting Alms, Prayer, and Fasting.

TAKE care not to do your (a) righteousness before men, to be stared at by them; otherwise you have no reward from your Father, who is in heaven.—When therefore thou givest alms, sound not a (b) trumpet before thee, as the (c) Hypocrites do in the synagogues, and in the streets, that they may be extolled by men: Truly, I say unto you, they have their reward. But when thou art giving alms, let not thy (d) left hand know what thy right hand is doing, that thine alms may be in secret; and thy Father, who seeth in secret, will himself reward thee openly.—And when thou prayest, be thou not as the Hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen by men: Truly, I say unto you, they have their reward. But thou, when thou prayest, go into thy (e) closet, and shutting the door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee openly. And when you are praying, do not, as the Heathens, make use of a multiplicity of empty words; for they think to be heard for

EXPLANATION.

thought them the false interpretation of the Jewish Doctors; but it is much more probably conjectured, that they refer to Deut. xix. 17. "Thou shalt not hate thy Brother;" and that the word, Not, hath been omitted through mistake.

(a) Their behavior?

DIV. XL. PART IV.—(a) What is right, or your duty.

(b) Make no shew.

(c) One who is not what he pretends to be; as thus, to have benevolence, when he gives away his money through vanity only.

(d) A phrase meaning secrecy.

(e) Chamber, or other secret place: meaning perhaps, who is with thee in secret; but, as this would be nearly repeated in the next clause, it seems better conjectured upon the authority of some readings, that *The being in secret*, refers to the person praying. And the 18th verse seems to confirm this interpretation.

for their much speaking : do not you therefore like them ; for your Father (*f*) knows what you want, before you ask him. Thus then do you pray.—Our Father, who *art* in heaven, (*g*) sanctified be thy name : let thy kingdom come : be thy will done, as in heaven so on earth ; give us to-day our daily (*h*) bread : and forgive us our debts, as we also forgive our debtors : and (*i*) lead us not into temptation, but deliver us from the evil one ; for thine is the kingdom, and the power, and the glory, for (*k*) ever. Amen.—And when you stand praying, be forgiving, if you have any thing against any one, that your Father in heaven may forgive you your offences ; for if you forgive men their offences, your heavenly Father will likewise forgive you ; but if you do not forgive men their faults, neither will your Father forgive your faults.—And when you fast, put not on, like the Hypocrites, a severity of appearance ; for they darken their countenances, that they may be seen by men to be fasting : Truly, I tell you,

they have their reward. But when thou (*l*) fast, anoint thy head, and wash thy face, that thou appear not unto men to be fasting, but to thy Father in secret ; and thy Father, who seeth in secret, will reward thee openly.

MAT. VI. 19 to 24. LUKE, XII. 33 to 35. LUKE, XI. 34 to 37.

He then cautions against the love of Riches: advises to place the affections on, and to pursue the durable Treasures of Heaven: not to be anxious about a future provision.

HEAP not up for yourselves treasures upon earth, where moth and rust consume, and where thieves dig through, and steal : but sell your possessions, and give alms ; make for yourselves bags, that grow not old ; heap up for yourselves never-failing treasures in heaven, where neither moth nor rust consume, and where thieves do not dig through, nor steal ; for where your treasure is, there will be your heart also. The (*m*) eye is the light of the body : if therefore thine

EXPLANATION.

(*f*) This ought to be no restraint upon making known our wants to him, for herein we cannot be too frequent, or importunate ; but should teach us, that words without correspondent impressions upon the heart, without a sense of our own want, and faith in God's goodness for a supply, are idle and inefficacious ; for prayer is meant to teach us, and not God.

(*g*) May thy character and perfection be universally revered, and imitated ! May thy Son's Kingdom of Peace and Righteousness spread over the world !

(*h*) Give us from time to time a necessary supply for both our temporal and spiritual wants, with a consciousness of our daily dependance on thee.

(*i*) Suffer us not to be tempted above what we are able to bear ; but be thou our Friend, and deliver us from all evil, and the devices of the Evil-one, that enemy of our souls : for thou art both able and willing ; from thee only can we derive these benefits ; to thee belongs all the praise, from henceforth, and for ever.

(*k*) Amen is not only a solemn confirmation of the truth of any thing, but at the end of a prayer is expressive of the truth of our words, and the earnestness of our desires ; as 1 Chr. xvi. 36.

(*l*) Meaning a publick fast, when they frequently used dust and ashes : the contrary therefore is here recommended, as oil, in use at times of feasting, or other occasions ; or rather to make no kind of alteration in their dress, or outward deportment.

(*m*) The judgment is to the soul, what the eye is to the body ; what the

thine eye be clear, thy whole body will be full of light: but if thine eye be disordered, thy whole body will be full of darkness: if then the light in thee become darkness, how great the darkness! If thy whole body therefore be enlightened, not having any part in darkness; the whole will be full of light, as when a lamp, in fullest lustre, gives thee light.

MAT. VI. 24 to the end. LUKE, XVI. 13 to 14. and XII. 22 to 33.

NO servant can serve two masters; for he will either hate the one, and love the other; or he will cleave to the one, and neglect the other. Ye cannot serve God, and (n) riches. For this reason I say unto you, Be not anxious about your life, what you may have to eat, and what you may have to drink; nor about your body, what you shall put on: is not the life (o) of more consequence than food; and the body, than cloathing? Look to the birds of the air, for they

neither sow, nor reap; they have neither store-room, nor barn: yet your heavenly Father supports them. Are not you much more valuable than the birds? Besides, who of you by anxiety can add one cubit to his (p) age? If you then are not able to do the least, why are you troubled about the rest?—And why are you anxious about your cloathing? Consider the flowers of the field, how they flourish; they neither labor, nor spin; yet I say unto you, that Solomon in all his glory was not robed like one of these. Now if God thus cloath the herb of the field, in being to-day, and to-morrow cast into the furnace, how much more you, O ye of little faith! Be not you then troubled, saying, What shall we have to eat, or to drink, or to put on? nor be you in (q) doubt (for all these things the Nations (r) are seeking) for your Father in heaven knoweth that you are in want of all these: but first and chiefly do you seek the kingdom of (s) God, and his righteousness, and

EXPLANATION.

the rudder is to the ship: take, then, the greatest care of its decisions, and directions; and that it be not itself, through want of information, misrepresentation, or improper affections, pressed into the service of falsehood; for then great indeed will be your deception and error: whereas, if your reasonable faculties be without prejudice, clear, and strong, their advice and direction may be safely followed.

(n) Our Savior beautifully personified riches under the word Mammon, the Syriac God of Riches. Would they were not the Gods of too many now, who yet make profession of putting their trust in one God only, the Father of our Lord Jesus the Christ! But let such remember, that his servants they are, whom they obey, and from them must look for their reward and protection.

(o) He then who gave you that, is certainly as able, and willing, to make a proper disposition for the continuance of it.

(p) Can lengthen his life in the least degree. The original word may be translated either Age, or Stature: the former is therefore preferable, although accompanied with the word Cubit; for it hath been shewn that the Jewish scriptures, in several places, measure time by space. The Cubit was about $1\frac{3}{4}$ of a foot.

(q) Of a proper provision.

(r) All other people, who have not the proper knowledge of God's kind providence, nor make profession of their intire dependance on him.

(s) Make Religion your chief care, and the Almighty and Good Father will then supply you with every thing necessary to your station and welfare; for

and all these shall be added unto you. Fear not, little flock; for your Father hath been pleased to give you the kingdom. Be not therefore anxious about the morrow, for to-morrow shall be carefull of its own affairs; sufficient for the day is its evil.

MAT. VII. 1 to 7. LUKE, VI. 37 to 39. and 41 to 43.

Uncharitable Reflections forbidden: Prudence recommended, both in the Information and Correction of others.

JUDGE (*t*) not, that you may not be judged—Condemn not; and you will not be condemned—Forgive; and you will be forgiven—Give; and there will be given to you; good measure, pressed, and shaken, and running over, they will give into your lap: for with what judgement you judge, you will be judged; and in the same measure

you mete, it will be re-measured to you. And why dost thou look at the straw in the eye of thy Brother, but considerest not the beam in thine own eye? or how canst thou say to thy brother, Brother, let me pull out the straw which is in thine eye, whilst thyself lookest not to the beam in thine own eye? Thou hypocrite, cast first the beam out of thine own eye, and then thou wilt more clearly see to take out the straw which is in thy Brother's eye (*u*). Give not what is (*w*) holy to the dogs; nor throw down your pearls before the swine, lest they tread them under their feet, and turn, and tear you to pieces.

MAT. VII. 7 to 12.—and XXI. 22 to 23.

Encouragement to Prayer.

ASK, and there shall be given you; seek, and you shall find; knock, and it shall be opened unto you;

EXPLANATION.

for after having given you the Kingdom, union with his Son, through Faith, can he desert you?

(*t*) This word means a severe and eager searching into other people's words and actions, purposely to condemn them. Such was the behavior of the Pharisees to our Lord; and such is too common amongst professors of Christianity. Let us then observe, from hence, first, the impolicy of it; for the censorious will be sure, through the pride of human nature, to be censured again: next, the presumption and folly, for any one to mis-spent his time, and hurt his temper, by observing his neighbor's failings, when he probably has much greater in himself, that require his attention: and, above all, the inconsistency of this practice with the character of the Gospel, which teaches us to hide, not spread, our neighbor's faults; and, where we are obliged to judge, to do it as favorably and charitably as the circumstances will admit: for all judgement is not here forbidden; otherwise there would be no opportunity for either commendation or reproof: but judging, where we have no business, or means of knowledge, and condemning too severely, or through wrong motives, is what here seems to be prohibited: and in a spiritual light, likewise, let us recollect, that he who thus shews no mercy, may be sure that he remains unconscious of any from above; for the Spirit of God always produces benevolence of temper, and universal charity.

(*u*) Thus watchfulness over ourselves would give us both less leisure, and inclination likewise, for censure.

(*w*) Here you see Caution is advised, and Prudence necessary, and both consistent with zeal.

you; for he, who asketh, receiveth; and he, who seeketh, findeth; and to him, who knocketh, it will be opened: and all things whatsoever you shall ask in prayer, (x) believing, you shall receive. Indeed, what man is there of you, who, if his son ask for bread, will he give him a stone? and if he ask for fish, will he give him a serpent? If then you, who are evil, know *how* to give good gifts to your children, how much more will your Father, who is in heaven, give good things to those who ask him?

MAT. VII. 13 to 21. LUKE VI. 43 to 46.

He urges them to strive for Heaven, and warns them against false guides.

ENTER ye in through the strait Gate, (y) for wide is the gate, and broad the way leading to Destruction, and many there are who enter by it:

for strait *is* the gate, and rugged the way leading to Life, and few there are who find it. Beware of false Teachers, who come to you in sheeps clothing, but inwardly are devouring Wolves: by their (z) fruits you will know them, for every tree is known by its proper fruit: do they gather a grape from thorns, or figs from thistles? Even so every good tree produceth good fruits, but a decayed tree bringeth forth bad fruits: a good tree cannot produce bad fruits, nor a decayed tree bring forth fine fruits. Every tree not producing sound fruit, is cut down, and cast into the fire. A good man, out of the good treasure of his heart, bringeth forth that which is good; and a bad man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh. Therefore by their fruits you shall know them.

DIVI-

EXPLANATION.

(x) From hence it appears, in agreement with other passages, that God answereth no prayers of the Faithless; that none, in short, but Christians can say acceptably "Our Father," God out of the Christ being an angry Judge: here then both Fear and Love, and Hope, co-operate, to set us on the search for the Kingdom of God. And if we do believe, this Faith teaches us for what to ask, as well as how; and prevents impatience as to the time, and manner, of the grant; or it is not real Faith.

(y) Of Godliness, that leadeth to Heaven. This Gate called strait, and the way difficult, in reference to the difficulties we are continually laying in the way, and the aversion we have to be led, even by God; for in itself it is pronounced, and will ever be found to be, the only way of Peace, and Pleasantness: on account, then, of these oppositions from within, we should watch against those fleshly lusts, whose improper indulgence increases the difficulty, and prevents the pleasures of a Godly Life.

(z) It does not appear to be our Savior's meaning to refer us to the Life, and Conversation of the Prophet, or Teacher, for the truth of his doctrine; for both Scripture and experience seem to show, that the Truth may be spoken out of a bad Heart; but he appears to forewarn us, that there would be false-hearted Teachers, Antichrists, although coming in the name, and appearance of the Christ; that therefore we should be upon our guard, and their designs would soon be discovered from the badness of their behavior; for whatever we utter with our tongue for a while, under whatever appearances we address others, a false heart will at length, on examination, be found to produce words of deceit; for out of the abundance of the heart and affections, and not from a few temporary impressions, the mouth speaketh. How necessary, then, the knowledge of the Truth, that we be not led astray by every wind of doctrine; that hearing those Pharisees, who sit

DIVISION XL.

LUKE, XIII. 23 to 31—VI. 46, to the end. MAT. VII. 21. to the end.

Conclusion of the Sermon on the Mount.

PART V. *Practice, not profession only, the proof of Christianity.*

AND a certain one said to him, Lord, *are* the saved (*a*) few? But he said to them: (*b*) Strive to enter in through the straight Gate; for many I tell you will seek to enter in, and will not be (*c*) able. When once the Master of the house is risen, and hath shut the door, and you begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall tell you in answer, I know you not, whence you are; then will you, and many begin to say in that day, Lord, Lord, have we not taught in thy name, and in thy name cast out Dæmons, and in thy name done many powerful things? We have eaten and drank in thy presence, and thou hast taught in our streets: and then will

he say, I never knew you, (*d*) depart from me, all you workers of wickedness: there will be weeping, and grinding of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and yourselves cast out. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are (*e*) last, who will be first, and there are first, who will be last. Not every one, who saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he, who doeth the will of my Father, who is in heaven. And why call you me, Lord, Lord, and do not, what I say? Therefore every one, who cometh to me, and heareth these words of mine, and doeth them, I will liken him to a prudent man, who, when he was building his house, digged, and deepened, and laid the foundation upon a Rock; and when the rain descended, and the floods

EXPLANATION.

in Moses' chair, we may observe the commandments of God, which they deliver, and yet not follow them in their actions; for they say, and do not. Mat. xxiii. 3.

DIV. XL. PART V.—(*a*) We see, in this and other places, that our Lord, who was so very attentive to proper questions and requests, yet gave no satisfaction to those arising either from vanity or ill-nature; or where they would answer themselves, was it not for their prejudices; or where knowledge might discourage.

(*b*) This word means, to use every nerve; as when they exerted themselves in wrestling, or running, or opposing an enemy; keeping under their body by temperance, and thus preparing themselves accordingly.

(*c*) Because they attempt it the wrong way, and therefore lose all their labor, and their reward is sorrow, instead of peace: but none are rejected, who come when the door-keeper calls; none shall seek in vain, who observe his directions in their search.

(*d*) An awefull sentence! which shews us that Practice must be added to Profession, or greater will be our condemnation; and that Practice, too, must proceed from right motives, or it will not be the effect of Faith and Love, and therefore unacceptable; for what mortification of the body, what severity of life, what numerous attentions and expences, did many of our Lord's hearers undergo, through a pretence of Godliness; whilst we find that they had in reality no love for either God, or Man; no knowledge of either his, or their own character.

(*e*) Last called to the knowledge of the Truth. This is equally true, respecting the Jews (to whom the word of God was first revealed) and the Gentiles, kingdoms and individuals, in all ages.

floods came, and the winds blew, they beat upon that house, and could not stir it, for it was founded upon a Rock. But every one, who heareth these words of mine, and doth not do them, will be like a foolish man, who, without a foundation, built his house upon the sand; and the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell immediately, and (f) great was its fall.—And when Jesus had finished these discourses, the multitude were astonished at his doctrine: for he taught them, as *one* having authority, and not as the (g) Scribes.

DIVISION XLI.

MAT. VIII. 1 to 5. LUKE, V. 12 to 17. MARK, I. 40 to the end.

On our Lord's Descent from the Mountain near Capernaum, he cleanses a Leper, who applied to him.

NOW, on his coming down from the mountain, great multitudes followed him. And when he was in one of the cities, behold, a man full of leprosy, seeing Jesus, comes to

him, and kneeling down, fell upon *his* face, *and* worshipped him, and intreated him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus, being moved with compassion, stretched out *his* hand, and touched him, saying unto him, "I will—Be thou cleansed." And at his speaking, the leprosy immediately left him, and he was cleansed. And Jesus laying a strict charge upon him, saying, "See that you tell no (a) one, but go away, shew yourself to the Priest, and offer the * gift which Moses has commanded for your purification, as a proof (b) unto them," immediately sent him away. But on going out, he began to publish many things, (c) and to spread abroad the discourse; and the talking of him was increased, and great multitudes came together to hear, and to be cured by him of their illnesses, so that he could no more go openly into the city, but withdrew himself for prayer, and remained abroad in open places; and they came to him from all parts.

DIVI-

EXPLANATION.

(f) The time of Temptation, of Loss, Affliction, and suffering for Religion's sake, will prove your motives, and principles. Take heed then, Professors, for that time is at hand; and remember that, unless you have been obedient, your hope and support will then vanish.

(g) Not in their dry, and inefficacious manner; but his words carried Life, Power, Conviction, with them. May they have this happy effect upon thee, Reader, that by our Lord's explanation of the moral Law, thou mayest see thy deficiency, thy desert, the love of God in the Christ; that there is a way to escape its sentence, and believing this report, pray for repentance unto Life, and Power to walk by God's holy and righteous Law in all future conformity to his Will, Pleasure, and Glory, which thou wilt find the only way to present peace and satisfaction, and to everlasting Happiness. Thus shalt thou go on thy way rejoicing, whatever thy Trials; praising God for his goodness and love in the Deliverance of Mankind: and I must add, to excite thy Fears, as well as thy Hopes, that thou hast stronger proofs of the Savior's Power, Goodness, and Truth, than they who heard this sermon from his mouth, for thou hast seen much already of his Word fulfilled; depend therefore upon every tittle of it in its season: but what will be thy Terror, and Punishment, if thou continue in Unbelief!

Div. XLI.—(a) Before you have been with the Priest.

(b) That you are really cured; and how, and by whom, the Cure was performed; and this fact would bear witness to him before those present, as well as the Priests.

(c) Relating to the Cure, till at length he told the whole matter.

* Leviticus xiv. 1 to 33.

DIVISION XLII.

LUKE, VII. 1 to II. MAT. VIII.

5 to 14.

The Centurion's Servant, who was smitten with a Palsy, restored by his Word, without our Lord's having seen him.

NOW after he had finished all his sayings in the hearing of the people, he entered into Capernaum; and a certain (a) Centurion's servant, who was esteemed by him, being ill, was near death; and on hearing of Jesus, he sent to him Elders of the Jews, to request him to come and restore his servant. And they coming to Jesus, earnestly intreated him, saying, he deserves to have this thing done for him; for he loveth our Nation, and he hath built us a Synagogue. And Jesus went with them. Now, when he was not far from the house, the Centurion sent to him Friends to say unto him, Lord, trouble not yourself, for I am not worthy that you should enter under my roof; for which reason I did not think myself fit to come unto you, but speak the word, and my servant will be healed.—And when Jesus had entered into Capernaum, the Centurion came to him, intreating him and saying, Lord, my

servant, being smitten with the palsy at my house, lies in a most deplorable condition. And Jesus said unto him, I will come, and heal him: but the Centurion answering, said, Lord, I am not worthy that thou shouldst come under my roof: say but a single word, and my servant will be healed: for even (b) I am a man placed under command, having soldiers under myself; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my slave, Do this, and he doth it.—When Jesus heard these things, he was astonished at him, and turning said to the multitude following him, I absolutely declare unto you, I have not found so great faith even in Israel: but I say unto you, that many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom (c) of Heaven; while the children of the kingdom shall be thrust forth into the darkness, which is (d) without; there will be weeping and grinding of teeth.—And Jesus said to the Centurion, Go home, and be it done for thee, as thou hast believed: and his servant was restored at that very instant: they likewise who were sent, returning to the house, found the sick servant recovered.

EXPLANATION.

DIV. XLII.—(a) A Centurion was a Roman Officer, who had the command of a hundred men.

(b) For if I, being both under command myself, and therefore used to execute the orders of my Superior, and likewise having others under me, find my orders executed by them, thou doubtless needst but give the word, and thou wilt be obeyed.—This shewed great faith in the Power as well as Goodness of Jesus.—Fear you not then, O Sinner, to apply unto him: if you be conscious of your disease, believe that he is both able and willing to help you; ask in this faith, and thou shalt receive; thy soul shall be restored to both Peace and Joy.

(c) Many from all parts of the world, to whom Almighty God had not yet discovered himself as a reconciled Father, by bestowing upon them the subjecting Power of the Gospel, should come at his call, and be partakers of the Kingdom of Glory; while the Jews, who were born under, and brought up in expectation of it, shall lose its heavenly advantages.

(d) The miseries of Hell are here strongly represented by that horror and uneasiness, that lamentation and grinding of the teeth through rage and disappointment, which he feels, who after having been invited to a royal Entertainment, where abound Light and Enjoyment, is, through his misbehavior, not only not permitted to enter, but being thrust out of doors, and deprived of that light he had, is also cast into the darkest dungeon.

DIVISION XLIII.

LUKE, Chap. VII. 11—18.

The Widow's Son at Nain restored to Life.

AND it happened on the following day, that he went into a City called Nain, and many of his Disciples, and a great multitude went with him. Now as he approached the Gate of the City, behold, there was bringing out a dead Person, the only Son of his Mother, and she was a Widow; and many People of the City were with her. And the Lord on seeing her was very (a) tenderly impressed with pity for her, and said, unto her, Weep not. And coming up he touched the Bier, and the Bearers stood still, and he said, young Man, I say unto thee, Arise. And the Dead (b) sat up and began to speak, and he delivered him to his Mother.—And reverential Fear took possession of All, and they glorified God, saying, A great Prophet is risen up amongst us, and God hath looked down upon his (c) People. And

this Report of him went forth throughout Judea, and all the neighbourhood.

DIVISION XLIV.

JOHN, Chap. V. 1 to the end.

Jesus goes up to Jerusalem to a Feast; (commonly supposed to have been the second Passover since his Ministry) where he restores a helpless Man at the Pool of Bethesda on the Sabbath; which offending the Jews, he takes occasion from thence to assert his Divine Power, and Mission by several Arguments.

AFTER these things there was a Feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem near the Sheep-Gate a Pool, (called in Hebrew Bethesda) having five Porches: in these were lying a great multitude of the Sick, Blind, Lame, Withered, waiting for the Moving of the Water: for at a (a) Time an Angel went down into the Pool, and disturbed the Water; The First therefore, who went in after the Agitation

EXPLANATION.

DIV. XLIII. (a) These strong Feelings for the unhappiness of others, at the same time that they endeared our Lord to every Beholder, recollected with this wonderful instance of his Power, should be inducement enough to us to cast all our care upon him, who is so tenderly careful of us: especially us, who have had his Love most astonishingly exemplified, and enlarged by his Death upon the Cross; remembering his own declaration in JOHN xii. 32, that this Fact seen in a true light would excite affection for, and obedience to him.

(b) Their Dead were not put into Coffins, but laid upon a Bier, and so carried out.

(c) With compassion and regard.

DIV. XLIV. (a) How often, and whether at regular intervals the water had this efficacy, is not related, and of no consequence to us.

tation of the Water, was cured, under whatever disease he labored.— And a certain Man was there, who had been afflicted with weakness for thirty-eight years. Jesus seeing him lying and knowing that he had been now *ill* a long time, says to him, art thou desirous of being cured? the helpless *Man* answers him, Lord, I have not any one, when the Water is disturbed to put me into the Pool, but while I am coming, another getteth down before me. Jesus says to him, Arise, Take up thy Couch and walk. And the Man was immediately restored, and took up his Couch and walked. Now the Sabbath was on that day. The Jews therefore said to the man, who had been cured; it is the Sabbath, it is not lawful for thee to take up thy Couch. He answered them, He, who made me well, he said unto me, Take up thy Couch and walk. Then they asked him, who is the man, who said unto thee, Take up thy Couch and walk? But the healed Person

knew not, who it was, for Jesus had slipped aside, there being a multitude of People in the Place. After these things Jesus findeth him in the Temple, and saith unto him, Behold, thou hast been restored, (b) sin no more, lest somewhat worse should be done unto thee. The Man went away, and told the Jews, that it was Jesus, who had recovered him. And on this account the Jews persecuted Jesus, and sought his Life, because he had done these things on the Sabbath.—But Jesus answered them, my Father worketh until the present time (c) I also work. On this account therefore they sought his life the more, because he not only had broken the Sabbath, but also had called God in a peculiar manner Father, making himself equal to God.—Then Jesus answered, and said unto them, I declare unto you with the greatest truth, The Son cannot do any thing of himself, unless what he may see the Father doing; for whatever He may be doing, these things

EXPLANATION.

(b) His Disease very probably the consequence of some irregularity, which might here be intimated by our Lord, to shew him, that he knew the secrets of the heart; and not intending as he frequently does, to call diseases by the name of their original Cause.

(c) They had accused Jesus of Sabbath-breaking; his first Argument in his Defence was; That as God his Father carried on his works of Providence on the Sabbath, so did he, which shewed the intimate connection between God and Himself, and that he asserted the same Power, and Right to be in himself, or otherwise his speech would have been arrogance itself, and indeed impertinent likewise: and it is clear that the Jews, by their answer, understood the nature of his claim, which he was so far from contradicting in his own answer, that he confirms it, only intimating that this Power as the Christ was given him by his Father.

things also the Son (*d*) doeth in like manner: for the Father loveth the Son, and sheweth him all things whatsoever he doeth, and will shew him greater works than these, to your astonishment; for as the Father raiseth up, and restoreth the Dead to life, in like manner the Son also maketh, whom he will, alive: for the Father judgeth no one, but hath given all judgement to the Son: that all should honor the Son, as they honor the Father: he, who honoreth not the Son, honoreth not the Father, who hath sent him. Verily and truly I declare unto you, that he, who heareth my word, (*e*) and believeth in him, who sent me, hath everlasting

EXPLANATION.

(*d*) Another Proof of his being no Sabbath-breaker, because of his Power to do whatsoever his Father was doing: and from this Passage we perceive Jesus as the Son of Man, the Savior of the world, to be in possession of all Knowledge and Authority, and consequently to claim all honor and obedience, on the neglect of which Condemnation would follow.

(*e*) From hence we see the means of having everlasting Life, that is, of having the sentence of Death reversed, and being in immediate possession of what in a Scripture sense is called Life, or a conformity to the will of God; whereby we are now made partakers of both his Temper, Knowledge, Love, and Support, although in an imperfect degree by reason of the corruption of our bodies, but at their being raised up, and found faithful, that life which is now begun, all impediments to the true enjoyment of God being then removed, will continue for ever. This Divine Life, present and eternal, is here and every where in Scripture, declared to be conveyed to the Soul through Faith or Belief in God, in the Christ, in the Gospel, and other expressions of the same import, sometimes indeed under different names, but all centring in only one object of Faith, in one only Cause or Knowledge, Peace, and Love. God in the Christ reconciling the world unto himself, and not imputing their trespasses unto them. Much has been written upon the nature and different kinds of Faith; but perhaps if we were a little more attentive to what passes within, we should not be so much perplexed about the meaning of Terms in the most common use. For example, who can be ignorant, if he have ever had occasion to examine, whether or not he believes his next-door neighbour to be an honest man? let his neighbour ask to borrow of him a sum of money; he will then soon perceive, whether he believes the reports of him or not. So, if we really credit, that a certain road is beset with Robbers and Murderers, we are sure to go by another way. If we be desirous of honor and wealth, and believe that the use of certain means will procure them, we never fail in the use of such means. Thus, Faith needs not to be divided into

everlasting life, and cometh not into condemnation, but hath passed from the Death to the Life. I really and solemnly affirm to you, that the hour is coming, and now is, when the (*f*) Dead shall hear the voice of the Son of God, and they, who hear shall live: for as the Father hath life in himself, so he hath given also to the Son to have life in himself: and hath given him the Right likewise of exercising Judgement, because he is a Son of Man. Wonder not

at this, for the hour is coming, in which all who *are* in their Graves shall hear his voice, and shall come forth. They who have done good, to the (*g*) resurrection of life, but they, who have done evil, to the resurrection of condemnation.—I can do nothing of (*h*) myself; as I hear, I determine, and my Judgement is just, for I seek not mine own will, but the will of the Father, who hath sent me.—If I bear witness of myself, my

EXPLANATION.

Speculative, Historical, and Practical, or Saving, but wherever found, whatever its object, whether things human or divine: whether resting on the testimony of Man, or of God, will ever be found to be active, to produce thoughts and actions according to such Belief. If then your mind assent to the truth of things respecting yourself and God, as delivered in the Scriptures; after having shewn you your depravity, they will bring you to rest upon pardon from God for the Christ's sake; to look up to him without doubt, as your reconciled Father, for a supply of all your wants; to lead you into all necessary knowlege; to protect and comfort you under all difficulties and trials; to deliver you from death, and to conduct you to Heaven. Now, can you really believe in God's power, and his hatred of Sin on the one hand, and of his goodness and love on the other, without turning from Self-indulgence unto God? without Humility, Watchfulness, Prayer, inquiry, obedience, and Love; without in short being made holy by such a course of Knowlege, and using all the directions that the Scriptures prescribe to you as necessary to Salvation? Thus Faith includes Obedience, and by the very nature of its operation carries knowlege and assurance with it: and the way to possess this greatest gift of Heaven, is to read the word of God, and to add thereunto Prayer and Meditation,

(*f*) The hour is coming, when the Dead shall be raised, and now is, when the spiritually Dead (through their sins) shall hear the voice, &c.

(*g*) To be raised up with obedient and everliving Bodies; whilst the evil are to be restored to their corrupted ones, not therefore capable of divine enjoyment, but to be delivered over to Torment.

(*h*) Contrary to the will of my Father; we then being one in Design and Execution, you cannot blame me without blaming him also.

my witness is not (i) true. There is another, who beareth witness of me, and I knew that the witness, which he witnesseth concerning me, is true. You have sent to John, and he hath borne witness to the truth : now I do not receive (k) the witness from man, but I mention these things for your Salvation. He was a burning and shining Light, and you were very willing for a while to rejoice in his light. But I have greater testimony than that of John, for the works, which the Father hath given me to complete,

these works which I am doing, afford proof concerning me, that the Father hath sent me : and the Father, who sent me, himself hath borne witness concerning me. Have you never either heard his (l) voice, or seen a representation of him ? but you have not his word remaining in you, because you do not believe in him, whom he hath sent. (m) You search the Scriptures, because you think in them to have eternal life, and these are they, which bear witness of me ; but you will not come to me, that you may have life.—I receive

EXPLANATION.

(i) If I were to affirm all these things of myself without other proofs, you might have some excuse in not supposing them to be true ; but you have found them confirmed by a variety of Testimonies, both by John the Baptist ; by the Wonders, which the Father hath enabled me to perform ; by his own attestation by a voice from heaven at my Baptism ; and by those Scriptures, which you allow to contain descriptions of the Christ.

(k) I do not rest my Credit upon the Testimony of Man, but mention him for your safety's sake ; as you heard him, and he told you the necessity for your Repentance and Belief in me.

(l) The sense of the Passage, and the voice heard from heaven (Matthew, iii. 16, 17) seem to require, that a question should here be asked to excite their recollection, rather than an affirmation made. Nor does the visible representation of the Deity at the Baptism, or at the giving of the Law, whatever it was, contradict the repeated assertions of John, (I. 18, and 1 John, iv. 12) that God was never seen by man ; for what human Eye could inclose a millioneth part of his Glory ? Thanks be to his Majesty and Bounty for those manifestations we have already had, and that we are permitted to see his glorious Attributes in the face of Jesus the Christ ; and when these mortal Impediments be removed, that we are to be admitted to his Presence, and the enjoyment of his adorable Perfections.

(m) This Passage seems rather affirmative than imperative ; because they were known to search the Scriptures, and because they were thinking to find eternal life in them, which would of course induce them to search ; but they searched in prejudice, they were determined to find nothing in the Character and situation of the Messiah, which did

receivē not (n) glory from men, but I know you, that you have not the love of God in you. I am come in the name of my Father, and you receive me not; if another should come in his own name, you will receive him. How can you believe, *who* receive glory from one another, and do not seek that glory, which *proceedeth* from God alone?—Think not that I shall accuse you to the Father; there is one who accuses you, Moses, in whom you have hoped: for had you believed Moses, you would have believed me, for he hath written about me; but if you believe not his writings, how will you believe my words?

DIVISION XLV.

LUKE, Chap. VI. 1—6. MAT.
Chap. XII. 1—9. MARK, Chap.
II. 23 to the end.

*Jesus vindicates the behavior of his
Disciples, in plucking some Ears*

*of Corn on the Sabbath to satisfy
their hunger, from the reproofs of
the Pharisees.—Jerusalem.*

NOW it happened at that time on the first Sabbath after the (a) second, that Jesus was going through the Corn-fields; and his Disciples were hungry, and began, as they went, to pluck the ears of Corn, and rubbing *them* in their hands, to eat *it*. But some of the Pharisees, on seeing it, said unto them, why do you, what it is not lawful to do on the Sabbaths? and they said *also* to him, see, thy Disciples are doing, what it is not lawful to do on the Sabbath. And Jesus in (b) answer, said unto them, Have you never read what * David did in his necessity, when he was hungry, and they who were with him? how he, and they went into the house of God, in the time of (c) Abiathar the High Priest, and he did take and eat the shew-bread, and

EXPLANATION.

did not suit their temporal Views; they would not come to him to receive life, and therefore remained in a state of Death, let us then take care, that the same condemnation and from the same causes, be not ours.

(n) Honor.

Div. XLV. (a) Supposed to be the first Sabbath after the second Day of the Passover, from whence were reckoned seven weeks to the feast of Pentecost; and it is thought the intermediate Sabbaths were called the first after the second, the second after the second, &c. from this second Pascal Day.

(b) Our Saviour answers this cavil of the Pharisees, and excuses his Disciples, 1st, by their necessity; under which he quotes two Cases in their Justification, that of David, and the weekly Practice of the Priests: 2dly, By the Institution of the Sabbath itself, which being set apart for man's convenience, ought therefore to yield to his

* 1 Sam. xxi. 6.

and gave likewise to those, who were with him, which it was neither lawful for him to eat, nor for them with him, but for the † Priests only? or have you not read in the ‡ Law, that on the Sabbaths the Priests in the Temple (d) profane the Sabbath, and are blameless? But I say unto you, that there is *one* here greater than the Temple; and had you known what that meaneth "I desire || mercy and not sacrifice," you would not have condemned the guiltless. He said likewise to them; The Sabbath was made for man, not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath.

DIVISION XLVI.

LUKE, Chap. VI. 6—12. MAT.
Chap. XII. 9—16. MARK,
Chap. III. 1—8.

Jesus restores a withered Hand in a Synagogue at Jerusalem on the Sabbath.

NOW it happened also on another Sabbath, that on going from thence he went into their Synagogue, and taught; and there was there a man whose right hand was withered: and the Scribes and the Pharisees closely observed him, whether he would restore him on the Sabbath, that they might find an accusation against him: but he knew their reasonings,

EXPLANATION.

his necessity: 3dly, From the preference of works of mercy, and the preservation of Life to any positive Institutions whatever, which are useless and undesirable, unless they be the means of producing that mercy, justice, and truth, for which they were intended: lastly, from his sovereignty over the Sabbath, and therefore if he permitted them, what they did could be no breach of the Sabbath; so that he allowed the Position of the Pharisees, that it might be unlawful to reap Corn, or dress Victuals unnecessarily on the Sabbath, and yet his Disciples were excuseable. Our abuse then of the Sabbath to the most impertinent purposes can derive no strength, or even existence from this reasoning of our Lord.

(c) Ahimelech was the Priest David applied to, but his Son Abiathar being afterwards High-Priest himself, and probably present assisting his aged Father, when this transaction happened, might be the reasons of his being marked by an office that he held not till some time afterwards.

(d) That is, do the same work for the service of the Temple in preparing, and offering the sacrifices, that they do on common days: such work as, if it were unnecessary, would have been a pollution and breach of the Sabbath.

† Levit. xxiy. 5—9. Exod. xxix. 33.

‡ Numb. xxviii. 9—11.

|| Hof. vi. 6.

ings, and said to the man, who had the withered hand, get up, and stand in the midst (a) ; and he arose up and stood. And they asked him, saying, is it lawful to heal on the Sabbaths ? that they might accuse him. Then said Jesus unto them, I will ask you a certain thing, is it lawful on the Sabbaths to do good, or to do evil, to save life, or to destroy it ? but they were silent. And he said unto them, what man will there be amongst you, who shall have one sheep, and if it should fall into a pit on the Sabbaths, will not lay hold of it, and pull it up ? now how much more valuable is a man than a sheep ? so that it is lawful on the Sabbaths to do well.—And looking around upon them all with anger, being grieved at the hardness of their heart, he says to the man, Hold out thy hand ; and he did so ; and his hand was restored as sound as the other. But they were filled with madness, and discoursed together, what they could do to Jesus. And the Pharisees on going out immediately took counsel

with the (b) Herodians against him, how they might destroy him, but Jesus knowing it withdrew from thence with his Disciples to the sea-side.

DIVISION XLVII.

MARK, Chap. III. 7—13. LUKE, Chap. VI. 17—20. MAT. Chap. XII. 15—22.

Jesus goes to the Sea Coast, whither there is a resort to him, from all Parts to be healed. Isaiah's description of his conduct verified from his humble and gentle manner.

AND going down with them he stood upon a plain by the sea-side ; and a great multitude of his Disciples and of the People followed him from Galilee ; and from Judea, and from Jerusalem, and from (a) Idumea, and from beyond the Jordan ; and they on the Sea-coast of (b) Tyre and Sidon, a great multitude, hearing what he had done, came to hear him, and to be healed of their Diseases, and those troubled with impure Spirits, and he healed them all, so

EXPLANATION.

Div. XLVI. (a) Of the Assembly.

(b) The Herodians were of the Party of King Herod, and therefore against Jesus, lest he should deprive him of the Crown. Their Agreement with the Pharisees in the persecution of our Lord, although they were so very different in their religious Observances, shews the temporary force of Malice in uniting for a present purpose men of the most opposite tempers and pursuits.

Div. XLVII. (a) A nation to the south of Judea, making Profession of Jewish Customs, therefore obliged to attend the Feasts at Jerusalem, where they of course had opportunities of hearing of him.

(b) Ports to the North-West of Galilee lying on the Mediterranean Sea.

so that as many as were under (c) punishment pressed upon him, that they might touch him, because power went from him, and healed them; and the impure spirits, when they saw him, fell down before him, and cried out saying, Thou art the son of God; and he lay a strict injunction upon them, not to make him known: that, what was said by * Isaiah the Prophet, might be fulfilled, "Behold, my Son, whom I have chosen, my Beloved, in whom my Soul hath delighted, I will put my Spirit upon him, and he shall declare (d) judgement unto the Nations; he shall neither be contentious nor clamorous, neither shall any one hear his voice in the streets; he shall not (e) break a bruised reed, nor extinguish the smoking flax, till he

send forth judgement unto victory; and in his name shall the Nations confide."—And he said to his Disciples, that a small vessel should attend upon him by reason of the number of people, that they might not oppress him.

DIVISION XLVIII.

LUKE, XI. 1—14.

Jesus at the request of his Disciples teaches them a Form of Prayer, and recommends Perseverance in their Petitions.—Galilee.

NOW it happened, that as he was praying in a certain place; when he left off, one of his Disciples said unto him, Lord, teach us to pray, as John also taught his Disciples.—And he said to them, when you pray, say,—(a) Our Father, who art in Heaven, may

EXPLANATION.

(c) From Disease; sin the original Cause of bodily complaints, and Punishment its Effect, being sometimes put for the disorders themselves.

(d) Righteousness and Truth—that is—publish the Gospel; and this by the persuasive means of humility, gentleness, patience, and compassion; not seeking to be known for the praise of men, but proclaiming a Spiritual Dominion.

(e) He shall use no violence, and so kind and patient will he be, as not to discourage the smallest attempts, and beginnings in the spiritual Life, till divine Love be victorious in the Heart, till Mercy and Truth prevail over the Earth. What attractive Amiability of Character and Behaviour! Blessed Lord, may thy Kingdom come, to speak peace to the troubled soul, to destroy the malice of thine Enemies, that the Kingdoms of this world may become the Kingdoms of the Christ, and thou mayst reign for ever and ever.

DIV. XLVIII.—(a) The Lord's Prayer with some other Things related in the Sermon on the Mount is here repeated, because the introduction to them was different, and because of the additional enforcement

* Isaiah xlii. 1—5.

may thy name be hallowed—May thy Kingdom come—May thy will be done, as in Heaven, so on Earth—Give us day by day our daily Bread: and forgive us our sins, for even we forgive every one indebted to us: and do not bring us into temptation, but deliver us from the evil.—And he said unto them, who of you shall have a Friend, and on his coming to him at midnight, and saying to him, Friend, Lend me three Loaves, for a Friend of mine is come to me from a Journey, and I have nothing to set before him; and he within should say in answer, trouble me not, the Door is already shut, and my children are with me in bed, I cannot rise to give you:—I tell you, although he would not even rise and give him on account of his being his

Friend, yet on account of his ^(b) importunity he will get up and give him as many as he wants, And I say unto you—Ask, and there shall be given you, seek, and you shall find, knock, and it shall be opened for you: for everyone, who is asking receiveth, and he who is seeking, findeth, and it is opened to him, who is knocking:—Now should a son ask for bread of any of you being his father, will he give him a Stone? if also for a Fish, will he, instead of a Fish, give him a Serpent? or if he should likewise ask for an Egg, will he give him a ^(c) Scorpion? if then ~~you~~ ^{you} who are wicked, ^(d) know to give good gifts to your Children, how much more will your Heavenly Father give the Holy Spirit to those, who ask him.

DIVI.

EXPLANATION.

forcement of a patient continuance in Prayer. Consult therefore the Explanatory Notes, Div. 40, Part 4.

^(b) Similitudes are not exact resemblances even in natural Things; it is sufficient for Explanation, if there be an evident likeness in the material Circumstances; we cannot therefore expect it in Spirituals. Thus from this Story, Patience and Perseverance in Prayer, altho' we may be apt to imagine that God hath forgotten us, are strongly recommended; but we are not from hence to suppose, that the Almighty is either unfeeling and will not hear, or that any difficulties will disincline him from attention to us, or that he will change his mind and grant us any thing for our teasing repetitions; these are all contrary to his Nature, and Character in Scripture; but this Passage is a lively encouragement to the Prayer of Faith, that our just Petitions are heard and answered, although the proper time and manner of our deliverance may not yet be come, or it may be necessary further to exercise our Faith, and that we be made more sensible of the want of those things for which we ask, by the continuance of our Prayers; for we should recollect, that Prayer is not meant to teach God, but Ourselves.

^(c) A poisonous Reptile, or Creeping Thing.

^(d) Be inclined.

DIVISION XLIX.

MAT. XII. 22 to the end. MARK, III. 22 to the end. LUKE, XI. 14—33. and XII. 10, 11. and VIII. 19—22.

A Dæmon cast out: their insinuation of his combination with Satan confuted: the sin against the holy spirit unpardonable: Jonas given as a Sign: Whoever do the will of God stand in the nearest relation to our Lord.—A Tour in Galilee.

THEN there was brought to him a blind and dumb demoniac, and he cast out the Dæmon and restored him; and when the Dæmon was gone out the blind and dumb man both spake and saw. And all the Multitude were in astonishment and said, Is not This the Son of David? But the Pharisees, and the Scribes, who were come down from Jerusalem, on hearing it said, (a) This man hath Beelzebub, and he casteth out the Dæmons by Beelzebub the Prince of the Dæmons. But Jesus knowing their thoughts, calling them said to them in Pa-

rables, How can Satan cast out Satan? Every Kingdom divided against itself becomes desolate; and every City or Family divided against itself will not stand; and if Satan cast out Satan, he is divided against himself; how then shall his Kingdom stand? But it hath an end; because you say that I by Beelzebub cast out the Dæmons; but if I by Beelzebub cast out the Dæmons, by whom do your (b) sons cast them out? therefore they shall be your Judges: but if I, by the finger, by the Spirit of God cast out the Dæmons, the Kingdom of God is certainly come unto you: or, how can any one enter into the house of a strong man, and rob him of his furniture, unless he first bind the strong man, and then he may plunder his house? When a strong man completely armed guard his Court-yard, his Goods are in safety: but after that a stronger than he coming against him overcome him, he takes away the whole of his Armour, in which he trusted, and distributes his plunder.—He, who is

EXPLANATION.

DIV. XLIX.—(a) This man is himself under the influence of Satan, and therefore so far from being received as the Christ, he is worthy of death, which absurdity he confutes by shewing, that Satan would not delegate his Power to destroy his own empire; and as these facts of his casting out Dæmons were uncontrovertible, he from hence shews them, that the Dominion of Satan was overruled, and the Kingdom of God began to prevail.

(b) Who attempt it in my name (Mark ix. 38.) If these succeeded through his Power, they were involving their children also in their reflections upon Jesus: but if, as is supposed, they likewise attempted it by improper means this question of our Lord must sink the deeper.

is not with me, is (c) against me; and he, who gathereth not with me, scattereth: therefore I say unto you, Whoever shall speak a word against the son of man, it shall be forgiven him; and all sin and blasphemy shall be forgiven men; but whoever shall blaspheme against the holy Spirit, hath no forgiveness, either in this age or in that to come; but is liable to everlasting condemnation: (for they said; he hath an impure spirit:) Either make the tree (d) good, and its fruit good,

or make the tree bad, and its fruit bad, for the tree is known from its fruit.—O Offspring of Vipers, how can you, being evil, speak what is good, for out of the abundance of the heart the mouth speaketh: a good man out of the good treasure of the heart uttereth good things, and a bad man out of the bad treasure uttereth bad things: but I say unto you, Of every (e) idle word, that men may speak, shall they give an account on the day of Judgement; for by thy words thou

E P L A N A T I O N.

(c) In an affair of such moment as the Kingdom of God, whether we will chuse Good, or Evil, the Christ or Satan, there can be no neutrality, we cannot serve two Masters, he, who gathereth not with him, scattereth, if then we will oppose and speak evil of God's holy spirit by whom we are enlightened, supported and sealed unto the day of redemption, if we so far tread underfoot the blood of the Covenant, and do despite to the spirit of Grace, as to account it an unholy Thing, and therefore be fully determined against the only way of Salvation, which God hath appointed, we shall never come to repentance, nothing more can be done for us, we must die in our sins and receive the horrible punishment of our perversity.—If this then be a right interpretation, we see the astonishing extent of the Grace of God, and why this sin alone is excepted, even because we reject, as proceeding from the influences of Satan, the only means of being directed to Heaven.

(d) This admonition is commonly understood to refer to the Hypocrisy and inconsistency of the Pharisees, as if he advised them either to make no further pretensions to holiness, or to leave off their reflections upon him: but it rather seems to refer to what went before with regard to our Lord's own Conduct, and Principles; that they must ever be of the same kind; that if he was the Son of God he could not do the work of Satan; if he was in conjunction with him his actions must be according to his diabolical principles; therefore he seems to advise them to be consistent, not to look for any good from him, if under the influences of Satan; not to attribute to him any evil, if directed by the Spirit of God.

(e) A solemn reflection! how careful then ought we to be in watching at the door of our Lips; above all to observe the tendency of the heart, for out of it are the Issues of Life, or Death.

thou shalt be acquitted, and by thy words thou shalt be condemned.—Now when the multitude thronged about him, and some of the Scribes and Pharisees had answered saying, Master, we would see a sign from you, others also to try him asked of him a sign from (f) Heaven, he made answer to them, This is a wicked and adulterous Race of men, they seek after a sign, but no sign shall be given them, unless the sign of *Jonah the Prophet; for as Jonah was a (g) sign unto the Ninevites, so also shall the Son of Man be to this Generation; for as Jonah was three days and three nights in the belly of the great (h) Fish, so shall the Son of Man be three days and three (i) nights in the heart of the earth. The men of Nineveh shall rise up in Judgement with this Generation, and condemn it; for they repented at the preach-

ing of Jonah, and behold greater than Jonah is here. The Queen of the South shall rise up in Judgement with the men of this Generation, and shall condemn them, for† she came from the extremities of the Earth to hear the wisdom of Solomon, and behold, greater than Solomon is here.—Now, when the unclean Spirit is gone out of a man, he goeth through dry places, seeking rest, and findeth none, then he says, I will return to my house, from whence I came out; and on coming he finds it empty, swept, and ornamented; then he goes and takes with him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man becomes worse than the first: (k) thus will it be likewise with this wicked Generation.—Now while he was speaking these things, a certain woman from the throng

EXPLANATION.

(f) Some Appearance from, or in the Heavens, in witness to the truth of your Doctrine and Pretensions.

(g) Of the Power, Goodness, and Deliverance of God.

(h) As the word in the Original signifies a great Fish as well as a Whale, and there are no Whales in the Mediterranean Sea, nor is the Whale mentioned in Jonah, it is most commonly thought to have been a Shark, or some other great Fish.

(i) The Jews and other Nations expressed themselves in this manner, when they only meant on the third day. Compare together 2 Chr. x. 5 and 12. Esth. iv. 16 and 5.

(k) By this comparison Our Lord shews, that if the Jews persisted in their evil Tempers, notwithstanding their mercies, Judgements, and deliverances, their last condition would be as much worse than their first, as was that of a Dæmoniac, who, after having been dispossessed, yet without any change in his inclinations, gives therefore encouragement

* Jonas, i. 17. † 1 Kings, x. 1.

throng raising her voice said unto him, Happy is the womb which bore thee, and the * breasts which thou hast sucked; but he said, Rather happy they, who hear the word of God, and keep it.—While he was yet speaking to the multitude, behold, his Mother and his Brethren had stood on the outside, and they could not approach him by reason of the Croud which sat about him, and they sent unto him attempting to speak to him; then one said unto him, behold, thy mother and thy Brethren are standing without desirous of speaking to thee; but he answering said to him, who told him, who is my Mother, and who are my Brethren? And looking around on those, who were sitting about him, and stretching out his hand towards his Disciples he said, behold my Mother, and my Brethren; for my Mother and my Brethren are those, who hear the word of God, and do it; for whosoever shall do the will of God my Father, who is in Hea-

ven, he is my Brother, and my Sister, and Mother.

DIVISION L.

LUKE, XI. 37—47 and 52 to the end.

Our Lord, being at dinner at a Pharisee's, further admonishes the Scribes, Pharisees, and Lawyers, which exasperates them the more against him.

NOW while he was speaking, a certain Pharisee asked him to dine with him; and he went in and sat down.—And when the Pharisee saw, that he did not first wash before dinner, he was astonished: but the Lord said to him, Now you Pharisees cleanse the Outside of the Cup and Dish, but your Inside is full of Rapaciousness and Wickedness, ye senseless Creatures, did not he, who made the outside, make the inside also? Be ye rather inwardly (a) merciful and behold! all things are pure unto you. But Woe unto you Pharisees, for you tithe Mint and Rue, and every Herb, and dis-

regard

EXPLANATION.

incouragement to the evil Spirit, who re-enters with seven other more wicked than himself, by whom he is made of a much more Infernal Spirit and Conduct than before. Let this teach us, how we receive and profit by the Spirit of God, lest being withdrawn, and we given up to a reprobate mind, it had been better for us to have perished without the Gospel.

DIV. L.—(a) Πάντα ἐνόντα ὅτε ἐλεμμοσύνην 41. As the inward mind and outward appearance seem in this Passage to be opposed to each other, as alms-giving is not so expressive of inward purity as mercy, which the word ἐλεμμοσύνη equally signifies; and as πάντα ἐνόντα may be translated things within, it is hoped the sense may be here given, without any force having been put upon the words.

* 1 Kings, x. 8. 10.

regard Judgement and the love of God, These you ought to have done, and not to leave the other undone. Woe unto you Pharisees, for you love the first seats in the Synagogues, and Salutations in the Markets. Woe unto you, ye hypocritical Scribes and Pharisees, for you are like concealed graves, and men who are walking over *them*, know it not. Then one of the (b) Interpreters of the Law making answer said unto him, Master, in speaking thus you reproach us likewise: and he said, Woe also to you, Teachers of the Law, for you load men with burdens difficult to be borne, and yourselves touch not the burdens with one of your fingers. Woe unto you Doctors of the Law, for you have taken away the key of Knowledge; you would not enter in yourselves, and you have hindered those, who would have gone in.—And while he was speaking thus unto them, the Scribes and the Pharisees began vehemently to urge, and to provoke him to speak of many things; laying snares for him, and aiming to start somewhat from his mouth, that they might have an accusation against him.

DIVISION LI.

LUKE, VIII. 1—19. MAT. XIII.
1—24. MARK, IV. 1—26.
and LUKE, X. 23—25.

He travels from City to City, goes on Shipboard, and delivers the Parable of the Sower; explains

it; shews why he spoke to the multitude in Parables, and therefore the greater advantage his Disciples had in knowledge, which it was their duty to improve.

AND afterwards he travelled through City and Village preaching and publishing the good news of the Kingdom of God, and the Twelve *were* with him, and some women who had been cured of evil spirits, and weaknesses, Mary called (a) Magdalene, from whom seven Demons had gone out, and Joannah the Wife of Chuza a Steward of Herod, and Sufannah, and many others, who assisted him with their substance.—And Jesus began again to teach by the Sea, and a great multitude was gathered together unto him, so that he went out of the house on the same day, and going on Ship-board sat in the Sea, and all the multitude stood on the land by the sea. And when a great number of People were come to him out of every city, he spoke to them many things in Parables, and said to them in his doctrine by a Parable.—Give ear, behold! There went out a Sower to sow his seed; and as he was sowing it, some fell along the highway, and was trampled upon, and the birds of the air devoured it. And some fell on stony ground, where it had not much earth, and it immediately sprung up, because it had no depth of soil; but when the sun prevailed,

EXPLANATION.

(b) Who studied and explained the Law of Moses.
Div. LI. (a) Mary of Magdala, a Town in Galilee.

prevailed, it was scorched, as soon as it was sprung up; and because it had no root, and wanted moisture, it withered away: And some fell amongst thorns, and the thorns sprung up and choaked it, and it produced no fruit. But the rest fell upon good ground, and produced fruit shooting up and increasing, and bore, some (b) thirty, and some sixty, and some an hundred. And having thus spoken he called out saying, He who hath ears to hear, let him hear. —Now when he was alone, those about him with the Twelve inquired concerning the Parable of him; and his Disciples came and said unto him, why speakest thou to them in Parables? and he answering said unto them, because to you it is given to know the (c) mysteries of the kingdom of God, but to others, who are (d) without, it hath not been granted to them, all these things are in Parables; for whosoever hath, there shall be given to him, and he shall abound; but whosoever hath

not, even what he hath, shall be (e) taken from him: for this reason I speak to them in Parables, because seeing they see not, and hearing they hear not, neither do they understand; that seeing they may see, and not discern; and hearing they may hear, and not understand, that they might not be converted, and *their* sins forgiven them. And in them is fulfilled the prophecy of *Isaiah, which saith, "You shall hear a sound, and shall not understand, and seeing you shall see, and shall not perceive; for the heart of this People is become (f) fat, and they hear heavily with their ears, and they wink with their eyes, lest they should see with *their* eyes, and hear with *their* ears, and understand in *their* heart, and be converted, and I should heal them." But happy are your eyes, for they see; and your ears for they hear: and turning to his Disciples he said privately, Happy the eyes, which see what you see, for I solemnly declare unto you, that many Prophets,

EXPLANATION.

(b) Thirty Grains of Corn.

(c) Mysteries are Things *hidden*, because having blinded our eyes, and so lost all spiritual sight, Godliness cannot now be discerned without a special revelation; after which indeed we see but in part. The life of Faith also being hidden with God in the Christ, both as to its Powers and manner of Operation, and frequently its effects likewise, makes the word Mystery very applicable to the spiritual subjection to the Christ.

(d) Without, seems to refer to their distance from him, who were not his intimates or Disciples.

(e) They who make no use of the advantages already in their possession, shall have even them taken away.

(f) Therefore insensible.

* Isaiah, vi. 9—11.

phets, and Kings, and righteous Men have been very desirous of seeing those things which you see, and did not see, and of hearing those things, which you hear, and did not hear.—And he said unto them, do you not know this Parable? and how will you understand all the Parables? Hear ye therefore; this now is the Parable of the sower.—The sower soweth the seed, *which* is the word of God. Now these are they by the road-side on whom the word is sown; when they have heard the word of the kingdom, and not understood, then immediately cometh Satan, the evil One, the Devil, and snatcheth away the word sown in their hearts, that they might not believe *and* be saved. And these likewise are they who received the seed on stony places; who, when they have heard the word, immediately receive it with joy, but have no root in themselves, who believe for a while, and in the time of trial, when affliction or persecution arise on account of the word, are immediately offended, and *(g)* go away. And these are they on whom the seed is sown amongst the thorns; such as hear the word, and going forth, the cares of this world, and the *(h)* deceitfulness of Riches, and of the

pleasures of life, and the eager desires of other things entering in, choke the word, and it is unfruitful; they *therefore* bear no fruit to perfection. And these are they on whom the seed is sown on good ground, such as *(i)* in an honest and good heart hear the word and understand, and receive and keep it, and they do produce and continue to bear fruit, some thirty, and some sixty, and some an hundred *times*.—And he said unto them, take *(k)* care then, what, *and* how you hear.

MAT. XIII. 24—31. and 36—44.

The Parable of the weeds in the Corn with the explanation.

HE set before them another Parable, saying,—The *(l)* Kingdom of the Heavens may be likened to a man sowing good seed in his field; but while the men were asleep his enemy came, and sowed hurtful *(m)* Weeds in the midst of the Corn, and went away. And when the Blade sprung up and bore fruit, then also the Weeds appeared. Now the Servants of the Master of the Family came *and* said to him, Sir, did not you sow good seed in your ground, whence then hath it the Weeds? and he said to them, a malicious man hath done this; *and*

EXPLANATION.

- (g)* Leave their Principles, deny and forsake their Master.
- (h)* The Erroneousness of Riches, which cause us to err.
- (i)* In a well disposed unprejudiced mind.
- (k)* The foregoing Parable shews us in the most alarming manner the propriety of this remark of our Lord's.
- (l)* The reception the Gospel meets with may be compared, &c.
- (m)* These were not Tares or Vetches, as they are called in our translation, but a bad Weed, that prevailed amongst their Corn.

and the servants said to him, would you then that we should go and gather them up? but he said no, lest in gathering the weeds you should root up also the wheat with them, let them both grow together untill the harvest, and in the time of the harvest I will say to the Reapers, Gather ye the Weeds first, and bind them in bundles, that they may be burned, but gather the Wheat into my Barn.—Then after Jesus had dismissed the multitude he went into the house, and his Disciples came to him saying, explain to us the Parable of the weeds of the field. And he said to them in answer, The sower of the good seed is the son of man, and the ground is the world; now the good seed are the (n) children of the Kingdom, but the weeds are the children of the Evil one; and the Enemy who sowed them is the Devil, and the harvest is the end of the world, and the Reapers are the Angels. As therefore the Weeds are gathered together and burned with fire, so will it be at the end of this world: the son of Man will

send forth his Angels, and they shall gather out of his kingdom all things that offend, and those who do iniquity, and shall cast them into the furnace of the Fire, there will be weeping and grinding of teeth; then the Just shall shine forth as the Sun in the kingdom of their Father.—He who hath ears to hear, let him hear.

MARK IV. 26—35. LUKE XIII. 18—22. MAT. XIII. 31—36. and 44—54.

The Parables—of the Progress of the Gospel—of the grain of mustard seed—of Leaven—of the Treasure hidden in a field—of the Merchant seeking Pearls—and of a net cast into the sea.

HE also said—So is the kingdom of God, as if a man should throw seed upon the earth, and should sleep at night, and rise by day, and the seed should spring and flourish, he knows not how: for the earth of its (o) own accord brings forth fruit, first the blade, then the ear, then the full corn in the ear; and when the fruit is produced, he orders the sickle, because the harvest is come. And

EXPLANATION.

(n) Christians, in subjection to the laws of the Christ.

(o) This Parable, although very encouraging to the perseverance of those Ministers, who perhaps see but little benefit from their exertions in their life time; and at the same time that it discovers the hand of God only in bringing any seed to perfection, yet it by no means affords the least pretence for sloth; for the countryman, although he can command no increase, and knows not how it is produced, yet tills the land and sows the seed. Let us then sow in Faith, and we shall reap in joy.—The latter part of the Parable shews the gradual progress of the Gospel both in the World, and in the hearts of Individuals, from the first convictions of sin, to the acceptance of eternal life by faith, the gift of God through Jesus the Christ.

And he said, To what shall we liken the kingdom of God, or in what Parable shall we set it forth! It is like a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown up, it is greater than all herbs, and becometh a great Tree, and shooteth out large branches, so that the (p) Birds of the Air come, and build nests on its boughs under the shadow thereof.—And again he said, to what shall I compare the kingdom of God? It is like leaven, which a Woman took and covered up in three measures of Meal, untill the (q)

whole was leavened.—All these things Jesus spoke to the multitude in Parables, and with many such Parables did he address the word unto them, as they were able to hear it; and without a Parable he did not speak unto them; that what was spoken by the (r) Prophet might be fulfilled, saying, I will open my mouth in Parables, I will publish things which have been hidden from the foundation of the world.—And when they were alone he explained all things to his Disciples. —Again, the kingdom of heaven is like a (f) treasure hidden in a field, which a man having found, covers

EXPLANATION.

(p) This Parable is verified by the extension of the Gospel from the smallest beginnings, and by the meanest instruments, to the most distant nations and the present times; and we trust and pray, that it may spread over the face of the earth, till the fulness of the Gentiles be complete, and the Kingdoms of the earth become the Kingdoms of our Lord.—The Parable likewise is expressive of the improvement of the heart in spirituals from its first tendency to the ways of Godliness.

(q) As then the word treasured up in the heart shall at length spring forth and prevail, so will likewise the leaven of malice and wickedness spread far and wide.—Evil communications corrupt even good manners: keep then thy heart with all diligence, for out of it are the Issues of either Life or Death.

(r) According to a similar expression of the Psalmist's, Ps. lxxviii. 2. from which quotation our Lord seems to intimate at least the resemblance of the success of the Gospel Dispensation to that of the Jewish Church related in the above Psalm. Consult Dr. Horne's Commentary on the Psalms. And indeed we cannot help allowing, from the various hints and explanations in the New Testament, that the History of the Jews shadowed forth a variety of Parallelisms in the Christian state of Things, both of a publick and private Nature. If so, let us improve by their failings, let us take care, that we be not cast off, as they have been. May God grant us Repentance before the measure of our Iniquities be full.

(f) This Parable and the next sets forth the value of the Gospel, and the joy and estimation of it from young Converts, and all

covers it up, and for joy thereof goes away, and sells all whatever he hath, and buys that field.—Again, the kingdom of heaven is like unto a merchant searching for beautiful Pearls, who having found one very valuable Pearl, went away and sold all that he had, and purchased it.—Again, the kingdom of heaven is like a (t) net cast into the sea, and gathering together of every sort; which, after it was filled, they dragged to the shore, and sat down and gathered the good into vessels, but threw the bad away. So will it be at the end of the world, the Angels will come, and separate the wicked from the midst of the righteous, and cast them into the furnace of the Fire; there will be weeping and grinding of the teeth.—Jesus says unto them, Have you understood all these

things? they say to him, Yes, Lord: and he said to them, therefore every (u) scribe, after he is instructed in the kingdom of heaven, is like a Housekeeper, who draws out of his treasure things new and old.—And when Jesus had finished these Parables, he went from thence.

DIVISION LII.

MAT. XIII. 54. to the end.—IX. 35, to the end.—MARK, VI. 1—7.

Jesus revisits Nazareth, where he gives offence by his Doctrine. From thence he makes a Tour thro' the neighbourhood.

AND he left that place, and came into his own (a) country; and his Disciples follow him. And when the Sabbath was come, he began to teach in the Synagogue: and

EXPLANATION.

true Believers, who count every other possession of little value compared with the love of God in the Christ, and the treasures of his kingdom.

(t) This Parable shews the success of the Gospel in this world. Some hear and understand to the conversion of their Souls: others have a form of Godliness for honor or profit, without the power thereof: all professors are Members of the present visible Church, but soon will come the final separation, of those, who hold the truth in unrighteousness, and of those, who keep the faith in a pure Conscience.

(u) If you then understand these truths, treasure them up in your hearts, and produce your stores, as they may be wanted for the conversion, exhortation, edification, or comfort of others; for these great purposes I have instructed you; and every one taught the will of God ought to extend that knowledge to others; taking examples by the Scribes, the Jewish Teachers of the Law of Moses who take pains to make converts to their opinions, and for this purpose make use of a variety of both old and new arguments and means of persuasion.

Div. LII.—(a) Nazareth.

and many, who heard *him*, were astonished, saying, from whence hath this man these things, this Wisdom and Powers? and what wisdom is this, which hath been given him, that such even wonderful Things are done by his hands? Is not this the Carpenter, the son of the Carpenter? Is not his Mother called Mary, and his (b) Brethren James, and Joses, and Simon, and Judah? and are not all his Sisters here with us? whence then hath this man all these things? and they were (c) offended in him. But Jesus said unto them, a Prophet is no where less regarded than in his own Country, and among his own Relations, and in his own Family. And he could not there do many mighty works, because of their unbelief; he only cured a few sick by laying his hands upon them: and he was astonished at their want of Faith.—And Jesus (d) went round about all the Cities, and the Villages teaching in their Synagogues, and publishing the good news of the Kingdom, and curing every disease and every infirmity amongst the People. And looking upon the mul-

titudes his Bowells (e) yearned over them, because they were worn out and scattered about as Sheep without a Shepherd. Then he saith to his Disciples, The Harvest indeed is great, but the Laborers few; pray you therefore the Lord of the Harvest, that he would send Workmen into his Harvest.

DIVISION LIII.

MAT. X. 1—16. MARK, VI. 7—
12. LUKE, IX. 1—6.

The Twelve sent forth.—Our Lord gives them the Charge.

AND having called together his twelve Disciples he gave them Power and Authority over all Demons, the impure Spirits, to cast them out, and to cure every Disease, and every Infirmity. Now the names of the twelve (a) Apostles are these: first, (b) Simon called Peter, and Andrew his Brother; James the son of Zebedee, and John his Brother; Philip and Bartholomew; Thomas, and Matthew the Publican; James the son of Alpheus, and Lebbeus called Thaddeus; Simon the Canaanite; and Judas Iscariot, who even betrayed

EXPLANATION.

(b) These might be either Joseph's Children by a former Wife; or only Cousins or near Kinsmen, as it was not uncommon amongst the Jews to call these also by the name of Brethren. Lev. x. 4.

(c) The meanness of his birth caused them to stumble or fall into error, respecting his divine Origin and Power.

(d) He now left Nazareth, nor does it appear he ever returned. A warning this to all Places, to whom the word of God is sent, how they receive so great an intended blessing.

(e) How feeling was his Heart! how attracting such Tendernefs!

Div. LIII.—(a) Of the Twelve, who were sent,

(b) Consult Division 39th.

trayed him. These Twelve Jesus sent out, Two by Two, commanding them to proclaim the Kingdom of God, and to heal the Sick, saying, Go ye not into the way of the Nations, nor enter ye into a City of the Samaritans; but rather go to the lost sheep of the house of Israel: and as ye go publish, saying, The Kingdom of Heaven hath approached *us*: heal the sick, cleanse Lepers, raise the (*bb*) Dead, cast out Dæmons, freely you have received, freely give. And he commanded them to take (*c*) nothing for *their* Journey, except *their* Staff only; and he said unto them, Provide neither Bread, nor Gold, nor Silver, nor Brags in

your (*d*) Girdles, nor a Provision bag for the Journey, nor two Coats apiece, nor Shoes, (but bind on your (*e*) Sandalls) nor Staves, for the Workman is worthy of his Food. And he said unto them, into whatever City or Village you may enter, inquire who in it is (*f*) worthy; and into whatever House you go, (*g*) continue there, till you leave the Place. And when you go into a Family, (*h*) Salute it; and if the Family be a worthy one, your Peace shall come upon it; but if it be unworthy, your Peace shall (*i*) return unto you. And whoever shall not receive you, nor hearken unto your discourses; when you go from that House or City,

EXPLANATION.

(*bb*) As we do not find them exercising this Power in the life time of our Lord, and we shall see, as we proceed, Mat. x. 18, that some of these Things related to their Commission after his death, this Power likewise was probably not to be given, 'till that time.

(*c*) No change of any thing, not even two Staves, nor Money to buy withal; but to depend upon the Providence of God, who would dispose the hearts of those to whom they were sent, to supply them with what he might think proper for them: thus making them sensible of the hand, which fed them; and at the same time exciting the grateful acknowledgements of those, who were benefited by them.

(*d*) Their Purfes were in their Girdles or Sashes.

(*e*) Your every-day shoes, made open, some-what like our Clogs, therefore the less fit for Journeys.

(*f*) Or liberal minded, likely to attend to you, and your Message: People of good character, who may rather promote, than prevent the success of your Ministry.

(*g*) That you may not prejudice People against you by your fickle behaviour.

(*h*) Make your respects to it with civility and in sincerity; at the same time praying to God, that you may be the Messengers of Peace and Happiness.

(*i*) Your Good-Intentions shall bring back into your own Bosom true Peace and Satisfaction, in having discharged your duty, although unsuccessfully.

City, shake off the very dust of your feet for a (k) witness against them: I solemnly declare unto you, that it shall be more tolerable for the Land of (l) Sodom and Gomorrah on the day of Judgment than for that City.

MAT. X. 16 to the end. LUKE, XII. 11—13, and 2—10, and 49—54. MARK, VI. 12—14. LUKE, IX. 6—7.

He goes on with Instructions and Observations to the Twelve, respecting the difficulties, oppositions and persecutions they should meet with; concluding with a promise of God's Providential care over them for their Support, and also of a future reward to all his

faithful Servants, while all others, who were ashamed of him, should be disowned by him: after which they separate to preach the Gospel.

BEHOLD! I send you out as Sheep in the midst of Wolves: be you therefore (m) wise as Serpents, and harmless as the Doves. But beware of men, for they will betray you to the (n) Councils, and they will whip you in their Synagogues: And you shall be brought before Governors also, and Kings on my account, for a witness to them and to the Nations. And when they shall deliver you up to the Synagogues, and the Magistracies, and Powers, be not anxious about how,
or

EXPLANATION.

(k) As a Testimony, that they were an unholy People, as they esteemed the Heathens to be; this being supposed to refer to a Custom of the Jews of shaking off the dust of their feet, when they came from a foreign country into Judea, that the holy Land might not be defiled with the dust of a Country given up to Idolatry.

(l) A solemn warning to those, who either will not hear, or when they cannot well avoid this, harden their hearts against the Word of God; who refuse to hear the voice of the Charmer, charm he ever so wisely.

(m) To exercise Sagacity, yet with Christian simplicity of character, to have the power of doing hurt, and therefore to increase our Benevolence, is a most difficult lesson for a corrupt heart, which even when it has received that Power from above, is too apt to debase prudence with Selfishness, and Simplicity with Folly; but God, who is rich in mercy, will make all things subservient to his will, and the good of those, who put their trust in him: of which we have a very striking Example in those otherwise weak Instruments, to whom this discourse was addressed.

(n) These forewarnings remove the stumbling-blocks in the way of Christians, who, altho' they thereby find, that through much tribulation they must enter into the Kingdom of Glory, yet, for the joy that is set before them, in the strength of their alpowerful and loving Master, who denies them nothing but what is hurtful, despise

or what defence you shall make, or what you shall say, for the holy spirit shall teach you in that very hour, what you ought to say; for it is not you, who speak, but the Spirit of your Father speaking in you. And Brother shall betray Brother to death, and Father the Son, and Children shall rise up against Parents, and cause them to be put to death; and you shall be hated by all men for my name-sake; but he, who persevereth to the end, shall be saved. And when they persecute you in one city, (o) flee to another, for I solemnly declare unto you, you shall not have finished (p) the Cities of

Israel, until the Son of man be come (q). A Scholar is not above his Teacher, nor a Servant above his Master: it is sufficient for a Scholar, if he be as his Teacher, and a Servant as his Master; if they have called the Master of the Family Beelzebub, how much more those belonging to his (r) house. Therefore fear them not, for there is nothing hidden, which shall not be brought to light, nor secret, which shall not be known. What I tell you in the darkness, do you make known in the light; and what you hear in the ear, publish on the House-Tops; because, whatever you have said in the darkness, shall be heard in

EXPLANATION.

spise the shame and suffering of the Cross, pressing forward with unremitting care towards the prize of their high calling. When we consider, what these men underwent for Religion sake, how much ought it to magnify the love of God to us of this day, how does it display the Power and Comfort of the Truth, as it is in Jesus! But, as all men, who live Godly in the Christ, shall in some degree suffer Persecution from a world which lieth in wickedness, if we be partakers of a more than ordinary measure of it, instead of sorrowing, let us count it an honor, and recollect, that the Lord's hand is not shortened that it cannot reach us, but that he, who could enable Abraham to exert such a wonderful instance of self-denial in obedience to his will, who could support Shadrach, Daniel and the Apostles under their severest trials, is still at hand, as willing and able as ever; but let us also recollect, that all these Worthies were found in the right line of duty; for if, through pride, we seek for Fame by Persecution, or assuming the name of Christians, we suffer justly for our unchristian temper and behaviour, we have our reward, and must not expect that Fortitude, which is given to none but those, who are attempting to do the will of God.

(o) Be not afraid, when dangers come; but avoid them as much as you can consistently with the design of your Commission.

(p) Your progress over.

(q) To judge the Jewish Nation in the destruction of Jerusalem.

(r) Do not you then my Servants expect better treatment than myself.

in the light, and what you have spoken in the ear in secret places, shall be proclaimed upon the House-Tops. And I say unto you my Friends, Be not afraid of those, who kill the Body, and after that have no farther power to do any thing, not being able to kill the Soul; but I will forewarn you, whom you should fear; rather fear him, who, after he hath killed, is able to destroy both Soul and Body in Hell; truly I say unto you, Fear him. Are not five Sparrows sold for two Farthings, and not one of them is neglected in the sight of God, not one of them shall fall to the ground without your Father? But even the hairs of your head are all numbered: fear not therefore, you are of more value than many sparrows. And I say unto you, any one, who shall confess me before men, him also will I the Son of Man confess before the Angels of God, before my Father who is in Heaven: but whoever shall deny me

before men, shall be denied before the Angels of God; I also will deny him before my Father, who is in Heaven. Do not suppose that I came to give peace to the Earth, I came not to send (*f*) peace, but Division, but the Sword: I came to send fire to the Earth, and (*t*) why am I willing, if it be already kindled? and I have a (*v*) Baptism to be baptised with, and how am I perplexed, till it be brought to an end? for I am come to set a man at (*u*) variance against his Father, and the Father against the Son; the Daughter against her Mother, and the Mother against the Daughter; the Daughter in Law against her Mother in Law, and the Mother in Law against the Daughter in Law; for from henceforth there will be Five in one House divided, three against two, and two against three; and a Man's enemies *will be* those of his own Family. He who loveth Father or Mother beyond me, is not worthy of me; and

EXPLANATION.

(*f*) He came purposely to make our Peace with God, he is therefore called the Prince of Peace; but he is now speaking of the event of his coming, owing to the perversity of Mankind, which was verified, both in the first reception of the Gospel, and by every day's woeful experience.

(*t*) Why am I willing, or desirous, that it should be already kindled: or what wish I? even that it be already kindled,—because of the greater good that will arise to mankind from this partial evil.

(*v*) A way of speaking denoting his future anguish and distress, when he was to be bathed as it were in blood; on the foresight of which he was so far from shrinking, that his zeal for the good of Mankind excited an earnest desire and pursuit of its accomplishment.

(*u*) These likewise are spoken eventually, but not designedly,

and he who loveth Son or Daughter beyond me, is not worthy of me: and whoever does not (w) accept his Cross, and follow after me, is not worthy of me. He, who hath found his (x) life, shall lose it; and he, who hath lost his life for my sake, shall find it. He, who receiveth you, receiveth me; and he, who receiveth me, receiveth him who sent me. He, who receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward; and he who receiveth a just Man in the name of a just Man, shall receive the (y) reward of a just Man. And whoever shall give to one of these little ones a cup only of cold Water to drink in the name of a (z) Disciple, I solemnly declare unto you, he shall by no means lose his reward.—And they departed going through the Towns, publishing the Gospel, and healing

every where, and preaching, that men should repent: and they cast out many Dæmons, and (aa) anointed many infirm Persons with oil, and cured them.

DIVISION LIV.

MAT. XI. 1—25. LUKE, VII. 18—36. XVI. 16—17. X. 13—16.

John sends two of his Disciples to inquire into the Messiahship of Jesus; upon which our Lord discourses concerning the Baptist, and concludes with lamentation and woe over the impenitent Cities of Chorazim, Bethsaida, and Capernaum.—Galilee.

NOW when Jesus had finished his orders to his twelve Disciples, he went from thence to teach and to preach in (a) their Cities.—And the Disciples of John related to him all these things. And when John had heard in Prison

EXPLANATION.

(w) Does not willingly submit even to the severe punishment of Crucifixion, if the being my Disciple makes him liable to it.

(x) He, who thro' fear of suffering, is anxious to preserve his temporal life, shall lose life spiritual and eternal: but he, who regards it not for my sake, shall inherit life everlasting.

(y) Great encouragement from these Promises to those, who then entertained the Apostles at the hazard of their own lives; and now also to those, who promote the propagation of the Truth, whatever temporal inconveniences may arise therefrom.

(z) For my sake, on account of his relation to me. This shews that it is not the value of the Gift, but the intention of the Giver.

(aa) Anointing with Oil, not as the means, but sign of the restoration of health, seems by comparing this with James v. 14. to have been in use amongst the Apostles, and probably from the permission of our Lord, oil being a Symbol or Sign of Joy and Health.

Div. LIV.—(a) Cities of the Jews.

Prison of the works of the Christ, he sent two of his Disciples to say unto him, Art thou (aa) He, who is * coming, or may we expect another? And the Men having come to him said, John the Baptist hath sent us to thee to say, Art thou He, who should come; or are we to expect another? Now at the same time he cured many of diseases, and (b) scourges, and evil Spirits; and bestowed sight upon many blind. And Jesus said in answer, Go and tell John what things you have heard and (c) seen, that the blind see, and the lame walk, the leprous are cleansed and the

deaf hear, the dead are raised, and the Poor have the Gospel preached; and happy is he, who shall not be (d) offended at me.

—And when the Messengers of John were gone away, Jesus began to speak to the People concerning John, What went you out into the Desert to behold? A Reed shaken by the (e) wind? But what went you out to see? A Man dressed in soft clothes? Behold, they who wear costly apparel and live delicately, are in Royal Families. But what went you out to see? a Prophet? Truly I declare unto you, even much greater than a Prophet: for

EXPLANATION.

(aa) That John knew that Jesus was the expected Christ, is clear from his former confessions and declarations to the People; but he might stagger at the reception of Jesus, and his own imprisonment; which seems probable by our Savior's after reflections: or he might send his Disciples merely for their satisfaction, and confirmation; or perhaps for both reasons.—We have another more wonderful instance of ignorance in the true import of the Christ's kingdom, and of the offence of the Cross, even after they had been warned of the one, and repeatedly shewn the spiritual nature of the other in Luke, xxiv. 21, to which may be added Mat. xx. 20—24.

(b) Here it is intimated that Diseases are Punishments; but let it be recollected also, that they are salutary corrections in the hands of a loving Father.

(c) Which actions agreed with the descriptions of the Christ in the Prophets: Ps. cxlvi. 7—10. Is. xxxv. 5—7. and lxi. 1—3.

(d) Shall not be made to stumble or fall by reason of my present humble appearance; the bad reception I have, my sufferings, and my not thinking it necessary to deliver John from Prison, or even to visit and condole with him there.

(e) That the People might not think John wavering in his declarations about him, and that they might not receive wrong impressions

* Dan. vii. 13 Zech. ix. 9.

for this is He, of whom it was *written, behold, I send my Messenger before thy face, who shall prepare thy way before thee! For I solemnly assure you, that of all who have been born of Women there hath not arisen one Prophet greater than John the Baptist, yet is the (f) least in the Kingdom of God greater than he. The (g) Law and the Prophets prophesied to the time of John the Baptist, and from thence to the present time, the Kingdom of God is preached, and every one presses into it, it breaks in by force, and the violent seize it; And if you be willing to receive

EXPLANATION.

pressions of John's character from his imprisonment, our Lord seems to take this opportunity to set it in a proper light.—That he was not hasty, inconstant, or inconsistent; neither moved by popular Applause on the one hand, or by Herod's power on the other, from the right line of Duty.—To the steadiness of his Doctrine he added the severity of a life, which must make even a Prison less disagreeable to him; he preached in a lonely place the Doctrine of Self-Denial, you could not then expect in him the appearance and feasting of a Court. But if you expected to find in him a Prophet, you are not disappointed; for he is the greatest and most honored of Prophets, being the Proclaimer, the personal Discoverer of that One true and only Prophet, who was to arise amongst his Brethren, to whom all the Prophets point, and from whom all their Spirit is derived: yet great as he is in a variety of Privileges in the success of his preaching, and in his correspondent behavior, be it known for the encouragement of my Ministers, that the least of them shall be enabled to exceed him in all his Gifts and Advantages.

(f) Some think that the Least here refers to the least of his Disciples being superior to him in the knowledge of the nature of his Kingdom. Others, that it refers to Jesus himself, who was least in age and estimation. Others again, that it relates to the least in the Kingdom of Glory; but the interpretation in the last note seems most agreeable to the Context, and the Powers, advantages, and success of the first Disciples at least; and this may be true also of succeeding ages from the greater weight of Evidence, as the Light shines more and more unto the perfect day.

(g) Our Lord goes on to shew the success of the Ministry of John, the eagerness with which his Doctrine was received, and its conformance to the Attributes of God; by whom also it was received, the common People and the Publicans, while the Prejudices of the Pharisees and Lawyers hindered them from perceiving the true design of the Gospel, and therefore they rejected it: but he forewarns them

* Mal. iii. 1.

ceive it, he is Elijah, who was to come. He, who hath ears to hear, let him hear.—And all the People, who heard, and the Publicans approved of the Justice of God, being baptized with the baptism of John: but the Pharisees and the Lawyers frustrated the design of God towards themselves, not having been baptized by him.—And the Lord said, to what therefore shall I compare the men of this Age, and to what are they like? They are *(h)* like little children sitting in the Market-places and calling to their Companions and saying, We have piped unto you, and you have not danced, we have mourned over you, and you have not lamented, *or* wept: for John the Baptist came neither eating bread, nor drinking wine, and

you say, he hath a Dæmon: the Son of Man is come eating and drinking, and you say, behold, a Glutton and a Wine-drinker, a Friend of Publicans and Sinners: but *(i)* Wisdom hath been approved of by all her children.—Then he began to reproach the Cities, in which most of his powerful works had been done, because they had not repented. Woe unto you, *(ii)* Chorazin, woe unto you, Bethsaida, for if the mighty works done in you had been done in Tyre and Sidon, they had long ago repented *(k)* sitting in sackcloth and Ashes: but I say unto you it will be more tolerable for Tyre and Sidon on the day of Judgement than for you. And thou, Capernaum, who hast been lifted up to the *(l)* Heaven, shalt be brought

EXPLANATION.

them, however unwilling they were to hear it, that this was he, who was to come in the Spirit and Power of Elijah: and solemnly calls upon them to attend to what he was telling them.

(h) The Behavior of these humorous Cavillers may be compared to that furly, discontented and capitious temper of certain Children, whose affections could not be gained by any attempt of their Companions, either to excite merriment or seriousness. Thus, says our Lord, John the Baptist, &c.

(i) But however foolish this scheme of divine Providence may appear to you, the Children of God are enabled to vindicate the ways of God to men, and to discern his Glory in these his dealings with them.

(ii) Chorazin and Bethsaida were two rich and populous Cities on the eastern side of the Sea of Galilee, which are said to have afterwards dwindled to mean Villages.—Tyre and Sidon were rich commercial Cities in the Neighborhood, situated on the Mediterranean Sea, given up to Luxury and Spiritual Ignorance, the too common effects of extensive Traffick.

(k) Expressions of mourning for Sin, as they then covered themselves with sack or hair-cloth, and sat in ashes. *Is. v. 8—5.*

(l) With conceit and pride, and really honored and raised by my works and residence among you.

brought down to Hell ; for if the Powers which have been exercised in thee, had been exerted in Sodom, it would have remained even to this day : but I declare unto you, it shall be more (m) tolerable for the Land of Sodom on the day of Judgment than for thee.

DIVISION LV.

LUKE, VII. 36 to the end.

Jesus eats with Simon the Pharisee, at whose house a Woman anoints his feet.—A City of Galilee.

NOW one of the Pharisees asked him to eat with him ; and he went to the house of the Pharisee, and sat down to Table. And behold, a Woman in the City, who (a) was a Sinner, knowing that he was at table at the Pharisee's house, bringing an alabaster-pot of perfumed ointment, and standing at his feet (b) behind weeping, began

to wet his feet with the tears, and she wiped *them* with the hair of her head, and kissed his feet, and anointed *them* with the Perfume.—Now when the Pharisee, who invited him, saw *this*, he said within himself,—This man, had he been a Prophet, would have known who and what sort of a woman she was, who touched him, for she is a Sinner. And Jesus said to him in answer, Simon, I have somewhat to say to you, and he said, Master, tell me.—A certain Creditor had two Debtors ; the One owed *him* five hundred (c) Pence, and the other fifty. Now as they had nothing to repay, he freely forgave them both : which of them then, said he, loved him the most ? and Simon answering said, I suppose He, to whom most was forgiven : And he said to him, thou judgest rightly ; and having turned to the Woman he said to Simon, See you this woman ? I came into

EXPLANATION.

(m) A solemn warning to us of this Gospel Day, who have had perhaps opportunities, and deliverances, which Capernaum had not. Avert then, O Lord, thy Judgments from us : grant that we may see the things that belong unto our peace, ere our eyes be closed in eternal darkness.

Div. LV.—(a) Had been, was in time past a notorious Sinner.

(b) As their Tables were not made like ours, and they lay along or reclined on their Elbow at their Meals with their Attendants in their front, this woman's standing at his feet was neither troublesome, impertinent, or disrespectful ; and the silent tears of Gratitude, which would flow, she modestly wiped off with the long Tresses of her hair : her kissing also and perfuming his feet were Tokens of her great Respect and Regard.

(c) The Roman Pence are thought to be about seven Pence of our Money.

into your house, you gave no (d) water for my feet, but she hath watered my feet with tears, and wiped *them* with the hair of her head: You gave me no kiss, but she, from the time of my coming in, hath not ceased kissing my feet: you anointed not my head with oil, but she hath anointed my feet with sweet smelling ointment: wherefore, I declare unto you, her sins, *although* many, are forgiven, for she has loved much; but he, to whom little is forgiven, loveth little. And he said to her, thy Sins are forgiven thee.—And they who sat at meat with him began to say amongst themselves, who is this, who forgives even Sins? But he said to the Woman, thy Faith hath saved thee, Go in peace.

DIVISION LVI.

MAT. XIV. 6—13. M. VI.
21—30.

*John the Baptist beheaded in Prison
by Herod.*

NOW there happening a convenient opportunity, when Herod on his birth-day made a supper for his Nobles, and the Generals, and the Principal People of Galilee, and the Daughter of Herodias coming in and dancing before them, and pleasing Herod and his Guests, the King said unto the Damsel, Ask of me, whatever you please, and I will give it you, and he swore unto her,—whatsoever you shall ask of me I will give you, even to the half of my Kingdom—upon which she going out said to her Mother, what shall I ask? and she said, the (a) head of John the Baptist,—Then she being first urged (b) by her Mother, went immediately in haste unto the King and said, Give me here directly in a Dish the head of John the Baptist: And the King was very sorry, yet out of respect to his (c) Oath and his Guests, he would not deny her; but the King immediately sending an Executioner, and ordering, that his
Head

EXPLANATION.

(d) As the weather is hotter, and the dust more offensive from the make of their Sandalls in the East, washing the feet and anointing the head, were the first Civilities and refreshment that were offered a Guest.—Kissing the hand was usual also amongst them.

Div. LVI. (a) John had offended her; (see Division 23.) now then was the fit opportunity to indulge her Malice.

(b) The Vanity of a young Woman, now increased by the praises of the King and his Guests, pressing forward for distinction at this critical Moment of her Power, must be strangely damped at such a request from her Mother; and it must require all the Mother's influence to urge her to make such a sacrifice to her Desires, one also so repugnant to young People's Feelings.

(c) How strangely ignorant and inconsistent is the mind of man uninfluenced and untaught by the Spirit of God! Herod could regard his Oath to God, by committing murder.—He could pay a respect

Head should be brought, *and* given *to her*, He going out, beheaded him in the Prison, and brought his head upon a Dish, and gave it to the Damsel, and the Damsel gave it to her Mother. And his Disciples hearing *of it*, came and took up his Corpse, and laid it in a Tomb, and went *and* told Jesus.

DIVISION LVII.

MAT. XIV. 1—3. M. VI. 14—17. LUKE, IX. 7—10.

Herod's fears concerning Jesus, whom he suspects to be John risen from the Dead.

AT that time King Herod the Tetrarch heard of the fame of

Jesus, and of all things that had been done by him, (for his Name was become known) and he was in great perplexity, for some said that John was risen from the Dead; while Others, that Elijah had appeared; and Others, that one of the old Prophets was risen; Others also said, He is a Prophet, or like one of the Prophets: And Herod said, I have beheaded John, who then is This, of whom I hear such things? and he sought for an opportunity of seeing him: and he said to his Servants, This is (a) John the Baptist, he is risen from the Dead, and on that account extraordinary (b) Powers are effectual in him.

DIVISION

EXPLANATION.

spect to his Guests by a deed so full of Horror and Cruelty.—Thus did the cruel Saul think to do God service by persecuting his Brethren. Let this teach thee, O Man, to seek the Lord diligently, while he is so condescending as to be found by thee; otherwise thou wilt have no true rest for thy soul; thou mayst think with Saul, that thou art living in all good conscience, when in truth thou art acting directly opposite to God's will, revealed in his word.

Div. LVII.—(a) This reflection shews the intrusion of a guilty conscience, frequently, when we least expect or desire its company, and also that guilt stops the operation of the Judgement and produces fear without a just cause.—It shews besides, (if Herod was of the Sect of the Sadducees, who affected to disbelieve a Resurrection, or existence of Angel or Spirit; and it is most probable, that he was a Sadducean,) how very contrary People both feel and act in the hour of trial to what might have been supposed from those professed Principles, which either Vanity or Self-Interest put them upon wishing and pretending to believe. These Examples should shew us the value of a good Conscience; that we cannot really believe what, and when we please: that it is the truth only in Jesus that can support under all trials, and this we are not likely to obtain after all our Search, if we seek to support our own preconceived Notions of Religion and not to receive it from God, for the truth's sake,

(b) He is enabled to work miracles, which he did not before; that he may justify his own Character, and also perhaps revenge himself upon me.

DIVISION LVIII.

MAT. XIV. 13—22. M. VI.
30—45. LUKE, IX. 10—18.
JOHN, VI. 1—15.

*The return of the Apostles: and
miraculous feeding of five thou-
sand People near Bethsaida.*

NOW the Apostles being returned, gathered together unto Jesus, and told him all things, both what they had done and what they had taught. And when Jesus heard he said unto them, Come you yourselves privately into an unfrequented Place, and rest awhile; for Many People were coming and going, and they had not leisure for their Meals. After these things Jesus went away in a Ship over the Sea of Galilee, *which is the Sea of* (a) Tiberias, and going out he took them and retired to a solitary place belonging to the City called Bethsaida. And the People saw them going away, and many knew (b) it, and ran thither on foot from all the Cities, and got there before them, and came together to him; and a great multitude followed him, because they saw his wonders, which he had done to the diseased; and he received them; and when he saw much People, his Bowels yearned over them, because they were as Sheep not having a Shepherd; and he began to teach them many things,

and he spake unto them concerning the kingdom of God; and he healed those who wanted healing.—And Jesus went up to the Mountain, and he sat down there with his Disciples. (Now the Passover, the Feast of the Jews, was near.) And when the day began to decline, and it was already late, and the Evening at hand, the twelve Disciples came to him, and said, This is a desert Place, and it is now late, send away the Multitude, that they may go into the Country Towns and Villages round about, and find lodging Places, and buy themselves food, for they have nothing to eat. Then Jesus, lifting up his eyes and perceiving, that a great multitude of People were coming to him, saith to Philip, where shall we buy Bread, that these may eat? (but he said this to try him; for he himself knew, what he was about to do.) Philip made answer to him, (c) Two hundred Pennyworth of Bread is not sufficient for them, that each of them may have a little: but Jesus said unto them, they need not go away; do you give them *somewhat* to eat. And they say to him, shall we go and buy two hundred pennyworth of bread, and give them to eat? and he saith to them, what Bread have you? Go and see. One of his Disciples, Andrew the Brother

EXPLANATION.

Div. LVIII.—(a) So called because the City Tiberias was in its Neighborhood.

(b) The Solitary Spot.

(c) About six Pounds according to our reckoning.

ther of Simon Peter saith unto him, There is a Lad here, who has five barley Loaves and two small Fish, we have no more, (unless we go *and* buy food for all this People) and what are these among so many? But he said, Bring them hither to me. Now there was much Grass in the place; and he ordered the multitude to sit down on the green grass, and he said to his Disciples, Make them all sit down by Companies; and they did so, and made them all sit down. So the Men sat down in Rows by (d) Hundreds, and by Fifties, in number about five thousand. And Jesus took the five loaves and the two fish, *and* looking up to Heaven, and giving thanks, he blessed them, and brake the loaves, and gave *them* to his Disciples to set before the People; and the Disciples *distributed* amongst those who were sat down; he divided also the two fish amongst all of them, as much as they would; and they did all eat and were satisfied: and when they had had enough, he says to his Disciples, Gather together the broken pieces

which remain, that nothing be spoiled; they gathered them therefore, and filled twelve baskets with the fragments of the five barley loaves, and the fish, which remained over and above unto them, who had eaten: and there were about five thousand men, besides Women and Children, who had eaten.—The Men therefore, who saw the wonder which Jesus had done, said, This is assuredly the Prophet, who was to come into the World.

DIVISION LIX.

MAT. XIV. 22—35. M. VI. 45—54. JOHN, VI. 15—22.

Jesus walks upon the Sea of Galilee to his Disciples, who were tossed by a storm.

JESUS therefore, knowing that they were about (a) coming to take him by force to make him King, immediately obliged his Disciples to get on Ship-board, and go before him to the other side to Bethsaida, while he was dismissing the Multitude; and after he had sent the People away he went privately up the mountain for (b) Prayer. Now the evening

EXPLANATION.

(d) A hundred in Rank and fifty deep.

Div. LIX. (a) These instances of his Power and attention to the Poor, easily induced the multitude to think him the promised Deliverer, and not understanding the nature of that deliverance, they thought the present also a fit opportunity for them to proclaim him; but as he came for nobler purposes, he was obliged therefore to get out of the way. And we may remark the precaution he took with respect to his Disciples, by sending them before him; knowing how much their hearts, like those of all mankind, beat high for temporal Power.

(b) We perceive our Lord retiring to Prayer, not only for Power and Support upon very trying occasions; but as in the present instance

evening was come, and he was there alone; but his Disciples had gone down to the Sea; and going on shipboard they crossed the Sea towards Capernaum; and it was now dark; and Jesus was not come to them, but the Vessel was already in the midst of the Sea, tossed with the waves, and the Sea swelled by reason of a great contrary gale of wind. And Jesus saw them laboring, driven by the wind; and about the fourth (c) watch of the night he cometh unto them, walking on the Sea, and would have passed them; but when they had been driven about five and twenty or thirty furlongs they perceive Jesus walking upon the Sea, and that he was near the Ship: and

when the Disciples saw (d) him they were much distressed, saying, it is an Apparition, and they cried out through fear; but Jesus immediately spoke to them, saying, take courage, it is I, be not afraid: and Peter said to him in answer, Lord, if it be thou, order me to come unto thee upon the water; and he said, Come; and Peter going down from the Ship walked upon the Water to come unto Jesus, but perceiving the wind boisterous, he was (e) affraid, and having begun to sink he cried out, saying, Lord, Save me; then Jesus immediately stretching out his hand took hold of him and says to him, O thou of little faith, why didst thou (f) doubt? and he went on shipboard,

EXPLANATION.

stance, for recollection and praise. Let this be a Pattern, for us, and we shall not only find profit, but the greatest pleasure also therein.

(c) About three in the morning; their night being divided into three hour-watches, which began at six at night.

(d) Saw some one; but did not know it to be their Master.

(e) This is a memorable instance of both Peter's faith, and also of the weakness of it. Let us take example by Peter in applying to our Lord, when tossed to and fro on the waves of a troublesome world, and fear not sinking; his hand is always ready to support us, he will not let us drown; the same faith and the same dependance upon his love, which first induced us to venture our Souls on his care, will carry us thro' all our dangers; he first loved us, he has given us an astonishing and incontestible instance of his love; recollect his character, a bruised reed he will not break; fear then to offend him, but fear not being deserted by him.

(f) This word in the original means to be distracted or divided in our thoughts, not knowing which of the two ways to turn. Observe then from this instance the danger of doubting; a divided heart can never afford support under any difficulty; you are sinking deeper and deeper; pray then for an enlightened understanding,

board, and they were (g) glad to take him into the ship; and the wind went down; and they were beyond measure astonished and amazed one amongst another, for they did not recollect *the miracle* of the Loaves, for their heart was (h) insensible: but they in the Ship came *and* worshiped him, saying, Thou art assuredly the Son of God. And having passed over, they came to the country of Gennesareth, and put to shore; and the Ship was immediately at the land, whither they were going.

DIVISION LX.

JOHN, VI. 22 to the end.

Jesus, after the miracle of the Loaves, being followed by the People to Capernaum, tells them, that they followed him for temporal advantages, but admonishes them, to seek for spiritual food, and shews, that belief in him would be the true food, life and support of

their Souls, as bread and other Food was of their Bodies.

ON the Morrow the Multitude, who had remained on the other side of the Sea, perceiving that there was no other Vessel there, except the single one on board of which his Disciples had gone, and that Jesus had not entered into the Ship with his Disciples, but his Disciples went alone; However there soon came Vessels from Tiberias near the Place, where, (a) after the Lord had given thanks, they did eat the Bread; when therefore the multitude saw, that neither Jesus nor his Disciples were there, they also took shipping, and came to Capernaum, looking for Jesus; and having found him on the other side of the Sea, they said to him, Master, when camest thou hither? Jesus answered them and said, I with great truth assure you you do not seek me, because you have seen signs, but because you have

EXPLANATION.

pray for a resolute will, and heavenly affections, ere you are irrecoverably gone: this is the simple and only means of overcoming your doubts.

(g) Who is there that feels the power, that knows the guilt of sin, that can help rejoicing in so great Salvation? Well then may its report be called good or joyfull News: News more gladdening than ever the sight of a skilful Pilot to the Storm-beaten Mariner.

(h) They were so stupid, as not to perceive, that it was as easy to still a storm as to feed five thousand People on a few loaves and fish; but when the eyes of their understanding were opened, they came and gave him the honor due unto his name. From this and a variety of Instances, we not only see our dullness in Spirituals, but our constant want of superior direction, which should induce us to watch and pray, that we may be enabled to walk humbly with our God.

Div. LX.—(a) Where he had miraculously fed the People.

have eaten of the Bread, and were satisfied; Labor not for the food, which (b) perisheth, but for the food, which remaineth unto life everlasting, which the Son of Man will give you, for God the Father hath (c) sealed him: they said therefore unto him, what should we (d) do, that we may be careful after the works of God? Jesus answered and said unto them, This is the work of God, that you believe in him, whom he hath sent; then said they unto him, what (e) sign

dost thou give us, that we may see, and believe thee, what work dost thou? Our Fathers did eat Manna in the Desert, as it is * written, "He gave them bread from Heaven to eat. Then said Jesus unto them, I truly and solemnly declare unto you, Moses did (f) not give you the Bread from Heaven, but my Father gives you from Heaven the true bread, for the bread of God is what descendeth from Heaven, and giveth life unto the world. Then they said unto him, (g) evermore

EXPLANATION.

(b) Which is not only indurable in itself, can at best only serve a temporary purpose. but causeth those also to perish, whose hearts are set upon its enjoyments; where as the Spiritual Bread, the Inclination of the human will to the will of God, is the cause and support of the life of the Soul, which going on from strength to strength, is formed after the image of its Creator, and endued with his immortal Nature.

(c) Hath owned him for his Deputy, and given him incontestible Credentials of the fullness of his Authority and the divine Complacency in him.

(d) To engage the favor of God.

(e) This seems a strange question after what had so lately happened, but from what follows, they seem to have expected a visible Somewhat from Heaven, without perceiving, that they had already had it; that the making Bread and Fish was no less an incontestible sign of Power, than the falling of Manna on the Ground. May this be the means of our discerning our Ignorance and Perversity, and causing us to recollect, that we are supported by wonders every moment; and that, altho' we be excited to till and sow, it is God only who giveth the increase.

(f) Meaning probably, that they owed this blessing to the same almighty hand; and also, that that temporal food was not worthy to be called the staff of life in comparison with that, which he was mentioning.

(g) All you see desire blessing and enjoyment, but are so foolish as to think they can have them without observing the directions of the

* Pf. lxxviii. 24.

evermore give us that bread. And he said to them, I am the bread of life; he who cometh to me shall by no means be hungry, and he who believeth in me, shall never be thirsty: but I told you, that you have even seen me, and have not believed. Every Thing, which my Father hath given me, will come to me, and I will by no means reject, (*h*) whatever cometh to me; for I did not come down from Heaven to do mine own will, but the will of him, who hath sent me; now this is the will of the Father who sent me, that I should lose nothing of what the Father hath given me, but should raise it up on the last day: and this is the will of him, who sent me, that every one, who (*i*) sees the Son, and believes in him, should have everlasting life, and I will raise him up on the last day.—The Jews

therefore murmured against him, because he said, I am the bread, which came down from Heaven; and they said, is not this Jesus the Son of Joseph, do we not know his Father and Mother? how then says he? I came down from Heaven. Jesus therefore answered, and said unto them; murmur not amongst yourselves; (*k*) no one can come to me, unless the Father, who sent me draw him; and I will raise him up on the last day. Is it not written in your * Prophets, And they shall all be taught by God? Every one then, who heareth from the Father, and learneth, cometh to me; not that any one hath (*l*) seen the Father, unless he who is from God, he hath seen the Father. I solemnly assure you, he who believeth in me hath everlasting life. I am the bread of life: Your Fathers ate Manna

EXPLANATION.

the Giver. Is it not astonishing, that after so many disappointments, we should yet be pursuing shadows? Bless thou the Lord thy Redeemer, the Light of thine eyes and the Guide of thy Steps, O thou believing Soul, that thou art brought by his goodness to see the things that belong to thy present and everlasting peace, and be careful that thou settest the Lord always before thee, that thou venturest not forth without the guidance of his word.

(*h*) Great encouragement to come, increased also by the following promise of being kept unto eternal life. Perhaps the Adjective being neuter, (every *thing* instead of every *one*) may refer to the body, which will not be lost, but raised incorruptible, that the whole man may be preserved, and presented blameless at the throne of God.

(*i*) Views him with so much attention, as to perceive him to be the Savior of the World.

(*k*) Your want of Spirituality of Soul is the reason, why you do not discern my heavenly Origin under this Tabernacle of the Flesh.

(*l*) Seen him personally.

* Is. liv, 13. Jer. xxxi. 34. Is. ii. 2—5. Mic. iv. 1—4.

Manna in the desert, and died; this is the bread, which descends from Heaven, that any one may eat of it, and not die: I am the living bread, which came down from Heaven! if any one eat of this bread, he shall live for ever, and the bread also, which I shall give him, is my flesh, which I shall give for the life of the World. Then the Jews bawled *it* amongst themselves, saying, how can this man give us *his* flesh to eat? Jesus therefore said unto them, I solemnly declare unto you, unless you eat the *(m)* flesh of the Son of Man, and drink his blood, you have no life in yourselves: he who eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up at the last day; for my flesh is truly food, and my blood is truly drink: he, who eateth my flesh, and drinketh my blood, remaineth in me, and I in him; as the living Father hath sent me, and I live by the Father, so, whosoever eateth me, even he shall live by me: this is the bread, which came down from heaven; he who eateth of

this bread, *dieth* not, as your Fathers did eat Manna and died; *but* he shall live for ever.—These things he spake in the Synagogue, when he was teaching in Capernaum. Many of his Disciples, who then heard him, said, This is a harsh discourse, who can hear it; But Jesus knowing in himself, that his Disciples were complaining about it, said to them, does this *(n)* offend you? should you now see the Son of Man going up to the place, where he was at first? It is the *(o)* Spirit, which causeth life, the flesh is of no service; the words, which I speak unto you, are spirit, and are life; but there are some of you, who do not believe, for Jesus *(p)* knew from the beginning, who are not believers, and who should betray him; and he said, on this account I told you, that no one can come to me, unless it be given him from my Father. At this many of his Disciples went back, and walked no more with him. Then Jesus said unto the Twelve, will you also go away? Simon Peter therefore made answer

EXPLANATION.

(m) Spiritually, through Faith.

(n) Does this seem unintelligible to you, and cause you to stumble and to give no credit to what I am saying? If you will not believe that I came down from Heaven to be the support of your Spiritual lives, and to shew you the way thither, what will you say, if you should see the reputed Son of Joseph go up thither again in this human form? would this be more likely to convince you?

(o) As the Body without the Spirit is lifeless, so my words in letter, without their spiritual meaning, are unintelligible and can produce no lively effects; but seen in Spirit and in Truth, they cause life and Vigor in the Soul.

(p) Is not this a clear proof of his Foreknowledge?

swer to him, Lord, to whom shall we go, thou hast the words of everlasting life, and we have believed, and have known, that thou art the Christ, the Son of the living God. Jesus answered them, have I not chosen you Twelve, and one of you is (*q*) unfaithfull: now he meant Judas Iscariot *the Son* of Simon, for he being one of the Twelve, was about to betray him.

DIVISION LXI.

MAT. XIV. 35 to the end. M.
VI. 54 to the end.

He heals a variety of Diseases in the neighborhood of Capernaum.

AND after (*a*) they had come from Shipboard, the men of that (*b*) place immediately knowing him, sent out *and* went around that whole Country, and began to bring upon beds, all who were diseased, wherever they heard he was; and into whatsoever Towns or Cities or Country Places he entered, they laid the sick in the most publick streets, and begged of him, that they might touch, if but the fringe of his Gown; and as many as touched him, were throughly cured.

DIVISION LXII.

LUKE, X. 1—13, and verse 16.
The Seventy sent out, with their instructions.

NOW after these things the Lord appointed (*a*) Seventy others also, and sent them out before him, two together, into every City and Place, whither himself was about coming; then he said unto them, the harvest indeed is great, but the workmen *are* few, pray you therefore the Lord of the harvest, that he would send Workmen into his harvest: go you forth, lo! I send you as lambs into the midst of Wolves: carry *with you* neither Purse, nor Bag, nor Shoes; neither salute you any one by the way; but into whatever house you enter, first say, Peace *be* to this house: and truly if a Son of Peace be there, your Peace shall rest upon it, but if not, it shall return upon you: and remain in that family, eating and drinking such things as are offered by them, for the Workman is worthy of his hire. Do not move from house to house; and into whatever City you enter, and they receive you, eat of whatever is set before you; and

EXPLANATION.

(*q*) The word in the Original is *διδάσκαλος* a Devil, which may be rendered by the effect produced by this evil Cause, viz. unfaithfulness, as in the next verse.

Div. LXI. (*a*)—Our Lord and his Disciples after the appeasing of the Storm.

(*b*) Capernaum.

Div. LXII.—(*a*) For an explanation of these instructions to the Seventy Disciples, consult Div. 53, which contains nearly the same before given to the twelve Apostles.

and cure those, who are sick in it, and say unto them, The Kingdom of God has come near unto you. But into whatever city you come, and they do not receive you, go into its streets and say, we wipe off against you even the dust of your City that sticketh to us; yet know you this, that the Kingdom of God is come near you: and I assure you that it will be more tolerable for Sodom on the day of Judgment than for that city.—He, who payeth attention to you, heareth me; and he, who sets you at nought, rejects me; and he, who despiseth me, despiseth him, who sent me.

DIVISION LXIII.

LUKE, X. 25—38.

The Parable of the humane Samaritan in answer to that question from an insidious Person learned in the Law of Moses—"Who is my Neighbor?"

AND behold! a certain Doctor of the Law rose up to (a) try him, saying, Master, what should I do to inherit life everlasting? And he said unto him, what is written in the Law? How readest thou *there*? Then he said in answer, " *Thou shalt love the Lord

thy God with all thine heart, and with all thy life, and with all thy strength, and with all thine understanding, and thy neighbor as thyself: And he said to him, thou hast given a right answer, do this, and thou shalt live; but he, willing that his own integrity should appear, said to Jesus, and who is my Neighbor? and Jesus in reply said,—A certain Man was going down from (b) Jerusalem to Jericho and fell amongst Robbers; they having both stripped, and wounded him, went away, leaving him half dead: now a certain Priest happened to come down by the same road, and when he saw him, passed by on the other side: and in like manner a Levite also being at the place, came and looked, and passed on the opposite side of the road: but a certain (c) Samaritan going that road, came near him and looking upon him was moved with compassion, and going to him, bound up his wounds after he had poured upon them oil and wine, and having set him upon his own beast, brought him to an Inn, and took care of him; and when he was going away the next day he took out (d) two Pence, and gave them to the Inn-keeper

EXPLANATION.

Div. LXIII.—(a) Evidently to prove our Lord's knowledge of the Law, and to display his own righteousness, if not to insinuate Jesus.

(b) A Road remarkable for robberies.

(c) One hated by the Jews.

(d) About fifteen pence of our money.

* Deut. vi. 5. Lev. xix. 18.

keeper, and said to him, Take care of him, and I will repay you at my return, whatever else you may expend *about him*—Who then of these three dost thou think was neighbor to him, who fell amongst Robbers? And he said, He, who (e) exercised pity towards him; Jesus therefore said unto him, (f) Go and do thou in like manner.

DIVISION LXIV.

JOHN, VII. 1—2. MAT. XV.
1—21. M. VII. 1—24.

Jesus reproves the Scribes and Pharisees for their dependence upon outward washings without inward Purity: and shews them, how they had perverted the moral Law by their corrupt interpretations; by interestedly keeping close to the letter when in direct opposition to the Spirit of the Law, and by

observing the commands of men more than the word of God.

AND after these things Jesus goes about Galilee, for he would not walk in Judea, because the Jews sought to kill him.—Then the Pharisees and some of the Scribes came from Jerusalem, and were gathered together about Jesus: and perceiving some of his Disciples eating bread with polluted (that is unwashed) hands, they were angry: (For the Pharisees and all the Jews do not eat without washing *their* hands up to the elbow, keeping to the (a) tradition of the Elders; nor do they eat after having been at Market without washing; and there are many other things, which they have received to observe, as the washing of cups, and measures, and brazen vessels, and Couches.) Then the Pharisees and

EXPLANATION.

(e) Who acted kindly you see, who went further than expressions of pity. Take warning by this, thou, who contentest thyself with words of feeling, without deeds of mercy, for thou, Hypocrite, wilt be condemned out of thine own mouth.

(f) This admirable Story was an excellent comment on the extensive love required by the Law; and reproof also to the Jews, for their contracted notions concerning, and contempt of all other nations; and affords us a lively Picture of Benevolence; setting forth that every fellow-creature in distress, whether friend or enemy, is an object of our pity and assistance, notwithstanding the trouble or expence that may accrue therefrom. Go and do thou likewise; or by whatever name thou art distinguished, however zealous thy profession, however strict thy outward deportment, nay, however attentive thou mayst be to the distresses of thine own Party or Friends or Acquaintance, thy heart is yet to be expanded by the Spirit of the Gospel; for all the Sorrows of Jesus the Christ were for thy distresses, nay he lay down his life to save those of his Enemies.

Div. LXIV.—(a) What had been delivered to them by their Elders.

and the Scribes ask him, saying, why do not thy Disciples conform to the tradition of the Elders, but break *it*, for they wash not their hands before they eat? But he answered and said unto them, why do you also break the commandment of God through your Tradition? you absolutely destroy the divine Law to keep to your own *(b)* tradition; for God ordered by Moses, saying, * “Honor thy Father and thy Mother; and whoever curseth Father or Mother let him be surely put to death;” but you affirm, if any one should say to

Father or Mother, That with which I should assist you, is *(c)* Corban, that is a Gift to God, you no longer permit him to *(d)* honor or make any provision for his Father or Mother, thus rendering the commandment and word of God ineffectual by your tradition, which you have delivered; and many things you do of the same kind: ye Hypocrites, truly did Isaiah prophesy concerning you, saying, † “This People draweth near to me with their mouth, and honoreth me with the lips, but their heart is far from me; in vain then

EXPLANATION.

(b) Our Lord does not seem to condemn the principle of the Tradition, which might be ordained by man, as an outward sign of the necessity of inward purity; but their putting the laws of man upon an equality with the law of God, and thus scrupulously adhering to the one, while they lost sight of the other, in some cases observing the letter against the spirit, in others making one commandment the means of breaking another, in subserviency to their own corrupt views and desires, and sometimes thereby intirely evading the moral duties. This affords a caution to all Church Governors; and also should teach the private Christian the necessity for a Spiritual understanding, that he may be able to discern Essential Points from the less material; true Religion also from Formality, Hypocrisy and self-interestedness.

(c) Corban means a Gift, more usually something offered to God; and also the Chest or Treasury, where the money offered was put.

(d) The Infamy and Folly of this was astonishingly great every way, for how corrupt must a People be that could deny assistance to their Parents! how foolish! to think they could please God by any act that would be the means of leaving their Father or Mother in an helpless state; or that God required them to consecrate, or make any offering inconsistent with the real wants of their family: nor does it appear, that what was thus vowed, was really offered to God, but it is thought they had a way of evading this; and that their vow only forbid their application of such things to charitable uses; which increases the enormity of this grievous Sin.

* Exod. xx. 12. and xxi. 17. Lev. xx. 9. Deut. xxvii. 16.
Prov. xx. 20. † Is. xxix. 13.

then do they worship me, while they teach in their (e) doctrine the institutions of men: for leaving the commandment of God, you keep to the tradition of men, as the washing of Pots and Cups, and many other such kind of things do you. —And having called to him all the multitude he said to them, Harken to me all of you, and understand—There is nothing outward which, when it goes into a man, can render him unholy; but what proceeds from him is that which corrupts the man; not what goes into the mouth, but what comes out of the mouth. If any has ears to hear, may he hear. And when he had gone into the house from the multitude, his Disciples asked him concerning the Parable, and said to him, dost thou know that the Pharisees were offended at this discourse? and he answering said, Every (f) Plant, which my heavenly Father hath not planted, will be rooted up; let them alone, they are blind Leaders of the Blind, but if the Blind conduct the blind, both will fall into a ditch. Then Peter answering said to him, explaine to us this Parable: but Jesus said to them, truly are you also without un-

derstanding? do you not yet perceive, that every outward thing, which goes into the man, cannot pollute him, because whatever goes into the mouth enters not into his heart, but proceeds into the Stomach and is thrown into the (g) Guts which purge away all kinds of food: but, he said, whatever cometh out of the man, that pollutes the man, for those things which proceed out of the mouth come from the heart; for from within out of the heart of men come forth wicked reasonings, adulteries, fornications, murders, thefts, desires not to be satisfied, evil passions, false witness, deceit, wantonness, an evil eye, blasphemy, pride, folly, all these evil things come from within, and these are the things, which make the man unholy; but to eat with unwashed hands does not defile the man.

DIVISION LXV.

LUKE, X. 17—25. MAT. XI. 25 to the end.

The return of the seventy with joy at their success.—Our Lord's thanks to his Father for his concealment of the Gospel from some, while he revealed it to others; and

EXPLANATION.

(e) Teach what was ordered by men, as if it had the authority of God.

(f) This must relate to men, because they are immediately marked as blind leaders: but it may also relate to Doctrine.

(g) *Αφεδρῶν* either signifying a vault; or the lower part of the body upon which we sit, 1 Sam. v. 9. Septuag. the common receptacle of the feces, the latter sense is the more preferable on account of the agency of the Guts here said to purge away the dregs of the food.

and then he concludes with a general invitation to all humble and sin-distressed Souls.

AND the Seventy returned with joy, saying, Lord, even the Dæmons are obedient to us in thy name. And he said unto them, I saw Satan falling from heaven, as (a) Lightning: behold I give unto you the power of treading on Serpents and Scorpions, and over all the strength of the (b) Enemy, and nothing shall do you the least hurt: Moreover, rejoice not in this, that the Spirits are in subjection to you, but rather rejoice that your names are (c) written in heaven.—At that time Jesus rejoiced in Spirit and said, I give thee thanks,

O Father, Lord of the heaven and the earth, that thou hast (d) concealed these things from the Wise and Intelligent, and hast revealed them to Infants. Be it so, O Father, because thus it was thy good pleasure. And turning to his Disciples he said, All things are delivered to me by my Father, and no one knows who the Son is, but the Father; nor who the Father is, but the Son, and he to whom the Son may be willing to discover *him*. And turning to his Disciples he said privately,—Happy *are* the eyes which see the things which you see, for I declare unto you, that many Prophets and Kings have desired to see what you are seeing

EXPLANATION.

DIV. LXV.—(a) The Simile seems adapted to the quick manner of his fall with perhaps the inflammable vehicle in which he was conveyed. One would think that this Passage alone is sufficient to change the Sentiments of those, who suppose that Satan and Devil and Dæmons are only Personifications of the Principle of Evil in conformity to the opinions of the Jews: what would they say of a Classical Author, who should use such uncommon expressions?—But even this hint is beyond my Plan, which is not to defend my own opinion; but to enable others to form a Judgment of Scripture Doctrines.

(b) What encouragement for the weak sinner to trust!

(c) The true foundation for your joy, O Christian, should not then be your superior Talents and Endowments, but the intire conformity of your own spirit to the will of God.

(d) Our Savior might not here thank his Father so much for his concealment of himself from the wise men of this world, and those who had good natural understandings, as for the further discovery of himself to those, who in point of situation of life, and frequent too natural abilities, were as Infants with respect to the other, or like Infants, conscious of their wants, were more docile, than those who were wise in their own conceits: altho' indeed in the next verse he seems to justify this divine dealing with men by the sovereign will of God.

ing, and have not seen; and to hear what you are hearing, and have not heard.—Come unto me all you, who are weary and heavily burdened, and I will give you ease: take my (e) Yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find ease unto your Souls, for my yoke is easy, and my burden light.

DIVISION LXVI.

MAT. XV. 21—29, M. VII.
24—31.

Jesus in the neighborhood of Tyre and Sidon expels a Dæmon from the daughter of a Syrophænician Woman.

AND Jesus going from thence retired into the neighborhood of (a) Tyre and Sidon; and entering into a house he would have had no one know *it* but he could not be concealed! for behold a

Canaanitish Woman (she was also a Greek, a (b) Syrophænician by Nation) coming from those Parts, whose Daughter had an impure Spirit, having heard of him, came, *and* fell at his feet, crying out *and* saying to him, Have pity on me, O Lord, Son of David, my Daughter is grievously tormented by a Dæmon; and she asked him to cast the Dæmon out of her Daughter: but he did not give her a word of answer: and his Disciples coming requested him, saying, send her away, for she crieth after us; and he answering said, I was sent only to the lost sheep of the House of Israel: but she came *and* worshipped him saying, Lord, help me: and Jesus gave her for answer, Permit the (c) Children to be first satisfied; it is not right to take the bread of the Children and throw *it* to the Dogs: and she answered *and* said unto him, True, Lord, yet

EXPLANATION.

(c) Come under my Subjection. Deut. xxviii. 47, 48 compared with Acts, xv. 10.

Div. LXVI.—(a) Noted places of traffick lying on the Mediterranean Sea.

(b) She seems to be called a Canaanite by one Evangelist, because of the neighboring country originally belonging to Canaan, that district had also now the name of Phœnicia; and she is also probably denominated a Greek and Syrophænician by the other Evangelist, to shew, that she was descended from a Greek family in Syria, resident now in Phœnicia, of a nation therefore whom their Pride led them to despise, and who had formerly also been an enemy to the Israelites.

(c) Meaning the Jews, the Covenant-Children of God; and by the Dogs all other nations to whom the Israelites thought the Gentiles bore resemblance on account of their moral impurities; and the distance between their own character and distinctions from heaven they seemed to think made as much difference between them morally, as there was naturally between men, and those inferior animals.

yet even the Dogs under the Table eat of the little crumbs, which fall from the Children: then Jesus said to her in answer, O Woman, thy (d) Faith is great; for this saying go thy way, be it done unto thee as thou desirest, the Dæmon is gone out of thy Daughter; and her Daughter was cured from that very hour: and going to her house she found the Dæmon gone out, and her Daughter lying upon the bed.

DIVISION LXVII.

MAT. XV. 29—32. M. VII. 31 to the end.

The Lame, Blind, Deaf, and Dumb, Maimed, with other diseased Persons restored by Jesus at the Sea-side of Galilee.

AND Jesus leaving the borders of Tyre and Sidon, came through the neighborhood of Decapolis, to the Sea of Galilee. And they bring to him one (a)

deaf, having a great impediment in his speech, and intreat him to lay his hand upon him: and he, having taken him aside from the multitude, put his fingers into his ears, and spitting touched his tongue, and looking up to heaven gave a deep sigh and said to him, Ephphatha, which means, Be opened; and his ears were immediately opened, and the string of his tongue was loosened, and he spoke plainly. And he gave them strict orders to tell no one; but the more he charged them, the more exceedingly did they publish it. And they were beyond measure astonished, saying, He hath done all things well, he maketh both the deaf to hear, and the dumb to speak. —And going up a hill he sat down there; and there came to him a great multitude having with them the lame, blind, deaf, and dumb, (b) maimed, and many others, and they cast them at the feet

EXPLANATION.

(d) What was her faith? was it not that Jesus was both able and willing to help her? what an encouraging instance then does this stranger afford to all, who have been estranged from God their Creator, to draw near unto him thro' faith in Jesus, for Pardon, Help, Comfort and Support, that it may be well with them and their Children after them.

Div. LXVII. — (a) κωφός means both deaf and dumb, as those born deaf are generally, if not always dumb also, the faculty of hearing being necessary to the proper imitation of articulate sounds; this man therefore either seems to have been deprived of hearing after his birth, or perhaps besides his natural deafness had also an impediment in the organs of speech, so that he could not have spoken had he been able to hear, which increased the difficulty of the cure.

(b) The word κωλός which is here translated maimed, signifies either one debilitated in his limbs by any means, or intirely deprived

feet of Jesus, and he cured them; so that they were in amazement at seeing the dumb speaking, the maimed restored, the lame walking, and the blind looking; and they glorified the God of Israel.

DIVISION LXVIII.

MAT. XV. 32 to the end. M. VIII. 1—11.

The Miracle of four thousand fed with seven loaves and a few small fish, and a remainder of seven baskets full, near the sea of Galilee.

IN those days the multitude of People being very great, and having nothing to eat, Jesus having called his disciples unto him, says to them I have (a) compassion on the multitude for they have continued already with me three days, and have nothing to eat, and if I send them home fasting they will faint by the way, for some of them come from a distance. And his Disciples made answer to him, Whence can we in a desert procure food sufficient to fill so great a multitude? And Jesus saith unto them, how many loaves have you? and they said, seven, and a few small fish. And he ordered the mul-

titude to sit down on the ground; and having taken the seven loaves, he gave thanks *and* brake and gave *them* to his Disciples to set before *them*, and they set them before the People; and they had a few small fish, and having blessed *them*, he gave orders to set them also before *them*. And all did eat and were satisfied and they took up seven baskets full of the remainder of the broken victuals. Now they, who had eaten, were about four thousand men, besides Women and Children. And having sent away the multitude, he went immediately on Ship board with his Disciples, and came into the country of Dalmanutha, into the Neighborhood of Magdala.

DIVISION LXIX.

MAT. XVI. 1—5. M. VIII. 11—13. LUKE, XII. 54—58.

The Pharisees and Sadducees ask of him a sign from heaven of the truth of his Mission.

AND the Pharisees and Sadducees came to him, and began to examine him, *and* to try him requested, that he would shew them a sign from (a) heaven. And sighing deeply in his spirit he

EXPLANATION.

prived of some one of them, if the latter be the case, it must increase the astonishment of the spectators, who indeed without this had continual instances of his Power and Love.

Div. LXVIII.—(a) How considerative on every occasion! how tenderly touched with human infirmities! what an inducement, O Sinner, to disburden thy Soul unto him, to tell him of all thy griefs, for he will partake of, and relieve all thy Sorrows. See Div. 58. for a further explanation of this.

Div. LXIX.—(a) This would appear a surprizing question, after what

he said to them in answer, why does this wicked and adulterous Generation inquire after a sign? I with great truth declare unto you, no sign shall be given it, but the sign of (b) Jonah the Prophet. And he said also to the multitude, When you see a cloud rising out of the west, you immediately say, there is a shower coming, and so it is: And when the south wind blow, there will be heat, and there is; in an evening you say, fine weather, for the sky is red; and in a morning, stormy weather to day, for the sky is red and lowring; you Hypocrites, you know how to judge of the appearance of the earth and of the sky, but you cannot distinguish the signs of the Times: (c) why then do ye

not even of yourselves judge what is right? And leaving them he went away.

DIVISION LXX.

LUKE, XIII. 1—10.

From the account given him of certain Galileans slain by Pilate, he takes occasion to enforce the necessity for all of them to repent.

NOW there were some present at that time, who told him concerning the (a) Galileans, whose blood Pilate had mixed with their Sacrifices. And Jesus answering said unto them, Do you suppose, that those Galileans were sinners more than all other Galileans, because they have suffered such things? I tell you, No, but unless you repent, you also shall all

EXPLANATION.

what they had seen and heard and compared with their scriptures, were we not told that they came purposely to cavil; for then nothing is too foolish for Prejudice to require, or plain enough for it to discern: may this their history be a warning to us, that we shut not our eyes nor harden our hearts against the truth, for then seeing we shall see and not perceive, hearing we shall hear, and not understand.

(b) In reference to his burial and resurrection.

(c) Why do you not make use of your judgment concerning the proper signs of the coming, and behaviour of the Christ.

DIV. LXX.—(a) These seem to be a Party of People headed by one Judas (Jof. Antiq. Book xviii. ch. 1.) in opposition to the power of the Romans over the Jews; who pretended that God was their only Sovereign, whom Pilate slew while they were worshipping, in the Temple: if so, our Lord's Enemies would be very observant whether or not he approved their proceedings: but he, without either approving or condemning shewed them, that unless they repented they should certainly meet with a like destruction; which was in truth executed upon them by God in a terrible manner: let then the recollection of the Jewish overthrow and the cause of it, even

P

because

all perish.—Or, those eighteen upon whom the Tower in (b) Siloam fell, and killed them, do you imagine that these were sinners beyond all men, who dwell in Jerusalem? I tell you no, but unless you repent, you will all likewise perish. Then he delivered this Parable.—A certain man had a fig tree planted in his Vineyard, and he came to look for fruit upon it, but found none; then he said to the keeper of his Vineyard, Behold, I come for three years searching for fruit on this fig-tree, and do not find *any*; cut it down, why doth it make the ground also unprofitable? but he answering said to him, let it alone, Lord, for this year also,

till I dig about and dung it, it may then perhaps bear fruit; but if not, the next year thou shalt cut it down (c).

DIVISION LXXI.

LUKE, XII. 13—22.

Upon our Lord's being asked to decide a dispute of inheritance between two Brothers, he takes occasion to caution his Hearers against coveting, and delivers the Parable of the rich Fool.

THEN one of the company said unto him, Master, order my Brother to divide the (a) inheritance with me: but he said to him, Man, who set me over you as a Judge or Divider?—And he said

EXPLANATION.

because they would not submit to the spiritual dominion of his Son Jesus their Christ, be a warning to us to flee from the wrath to come, and take shelter under the shadow of his all protecting wings. Nor when any appear to us to have received a just punishment for their sins from the hands of God, whether it were so or not, let it remind us with gratitude, to whose particular mercy, and not our deserts, we owe our preservation, but unless we repent of the evil of our ways through faith in Jesus, and bring forth the fruits of repentance we shall all perish.

(b) Most probably a recent event, which they all knew.

(c) In this Parable the Jews had a further warning of the consequence of their persisting in their present course of life without turning to the Lord their God, and being obedient to his will; the time was set, his patience was nearly exhausted, this message by his Son was the last, already was the axe at the root of the tree, which if once cut down, could bring forth no more fruit, but would be cast into the fire, *Is. v. 1—8*. Be thankful then, O Man, that the day of thy visitation is not yet over; that thou mayest yet live for ever; but remember also, that God will not always strive with us; Believe to-day—or thou mayst be condemned to-morrow.

Drv. LXXI.—(a) How many will apply for temporal, who yet disregard spiritual inheritance! Our Savior's conduct herein should be a Pattern to all his Ministers, to have nothing further to do with the temporal affairs of their People than is immediately connected with their

said to them, Observe and keep from (b) covetousness, for a man's life consists not in the abundance of his Possessions.—And he spake a Parable unto them, saying, The ground of a certain rich man brought forth in abundance; and he reasoned with himself saying, what shall I do? for I have no where to lay up my crop; and he said, this I will do, I will pull down my barns, and build larger, and there I will gather together all my increase, and my goods; and I will say to my Soul, Soul,

thou hast much goods laid up for many years, take thine ease, eat, drink, be merry; but God said unto him, thou (c) fool, this night will (d) they demand thy soul of thee, then to whom will those things belong which thou hast prepared?—(e) Thus *is it with him*, who lays up treasure for himself, and is not rich with God.

DIVISION LXXII.

LUKE, XII. 1—2. MAT. XVI.
5—13. M. VIII. 13—22.

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EXPLANATION.

their Spiritual concerns; and even here to be cautious, lest curiosity, officiousness, or self-interest intrude under the appearance of brotherly love; or after having begun, they be carried beyond the time they can spare for such Employments.

(b) Watch over all your desires, and see that you place no dependence for future happiness upon any thing yet unpossessed; but learn to be content with what you have, for neither the continuance of a man's life nor the happiness thereof consist in having little or much; but in submission and obedience to the will of God.

(c) The word also signifies madman; and who can be more insane than he, who altho' he has the uncertainty of life always before his eyes, will make no provision for futurity. And altho' he cannot help sometimes acknowledging the unsatisfactoriness of worldly things, proceeds in the same dull course of anxious seeking, after what always ends in some disappointment, and frequently in bitter remorse? And it is likewise worthy of particular notice in the conduct of this foolish rich man, that he neither seemed dishonest in the getting his riches, improperly improvident in the gathering or storing them up, or niggardly in the use of them; this is then a further warning to those, who to their ignorance of God, themselves, and the proper use of whatsoever is given them, add the sin of ill gotten riches; what will then be their punishment, against whom the cries of the deceived, and oppressed have already entered into the ears of God?

(d) God's Messengers.

(e) Whilst he who possesses the true riches, who is penitent, faithful, grateful to God, and loving and assisting to Man, be he either rich or poor in this world's goods, shall have wisdom for all difficulties, peace under all trials, and joy in every situation of life.

He leaves the multitude near Mag-da'la, repasses the lake, and in his passage warns his Disciples of the leaven of the Pharisees and Sadducees.

WHEN so very great a multitude of People were gathered about him so that they trod on one another, leaving them he went again on ship board, and crossed to the other side. And his Disciples had forgotten to take bread, nor had they more than one loaf with them in the ship. And Jesus began to charge his Disciples, saying, Observe and be very careful of the (a) leaven of the Pharisees and Sadducees, and of the leaven of (b) Herod. Then they debated amongst themselves, saying, *This is*, (c) because we have taken no bread: and Jesus knowing *it* said unto them, O ye of little faith, why do you find fault with one another, be-

cause you have brought no bread? do you not yet consider nor understand, are your hearts still hardened, having eyes do you not see, and having ears do you not hear? do you not remember? when I brake the five loaves amongst five thousand, how many baskets full of fragments did you take up? they say to him, twelve. And when the seven amongst the four thousand, how many (d) skeps full of fragments did you take up? And they said seven. And he said unto them, (e) how then is it that you do not understand, that I did not speak to you concerning bread, by bidding you be aware of the leaven of the Pharisees and Sadducees? Then they perceived, that he did not tell *them* to be upon their guard against the leaven of the bread but of the doctrine of the Pharisees and Sadducees, which is (f) Hypocrisy.

• DIVISION.

EXPLANATION.

Div. LXXII.—(a) Leaven means a piece of old sour dough, which is used instead of yeast to make bread light: or any other ferment.

(b) Disciples of King Herod.

(c) The Disciples seem throughout to have been very dull in spiritual understanding, slow of belief, and to the last in hopes of temporal distinction, and purposely so permitted, that none might despair; that all might perceive the natural bent of human affections, the amiable patience of the Savior, and the almighty work of Salvation; besides that this strengthened the evidence of the truth of Christianity.

(d) The Offal, after the Miracle of the seven loaves, seems by the word here used to have been put into larger baskets than that of the five loaves.

(e) Had you recollected these circumstances you would not have thought that I, who could so wonderfully preserve such a multitude, should blame you for want of bread.

(f) This was the cause of his warning. As then a little leaven leaveneth the whole lump, as we are so fond of flattery and indul-

gence

DIVISION LXXIII.

MARK, VIII. 22—27.

The blind man cured at Bethsaida.

AND he comes to Bethsaida.—
And they bring unto him a blind man, and intreat him to touch him. And taking hold of the hand of the blind man he led him out of the Town; and after he had spat upon his eyes, *and* laid *his* hands upon him, he asked him, if he saw any thing; and looking up he said, I see men, like (a) Trees, walking about. Then he again put *his* hands upon his eyes, and made him look up; and he was restored, and clearly distinguished every one: and he sent him home, saying, go not into the Town, nor tell any one in the Town.

DIVISION LXXIV.

JOHN, VII. 1—10.

Jesus chuses to remain in Galilee for the present rather than to go into Judea.

AND after these things Jesus walked about Galilee, for he would not walk about Judea, because the Jews sought for his life. Now the Jewish feast of (a) Tabernacles was near: his Brethren therefore said unto him, Remove from hence and go into Judea, that your Disciples also may see the works, which you perform; for no one does any thing in private, and is yet desirous of making himself known; if you do these things, discover yourself to the world: for neither did his Brethren (b) believe in him.

EXPLANATION.

gence, let us beware of what we hear, and of what company we be fond: let us prove all doctrines by the word of God, always adding thereto Prayer for the interpretation of the Spirit; and the knowledge of the will of God shall not be wanting, as far as is necessary for us, and we seek it with singleness of heart.

DIV. LXXIII.—(a) So seems it with the Gospel light in general, at first how indistinct! but let not such despair, recollecting the character of the Father of Lights, “smoking flax he will not quench,” he will blow it into a flame, and the light shall shine more and more unto the perfect day. Does not the Dawn go before the noon tide blaze? Indeed some, as Saul, have had at once the brightest effulgence; and different measures of the Spirit in various ways have been dispensed to different People; but although it is thy duty, Believer, to strive for the best gifts, and to press forward towards the prize of thy high calling, yet remember for what thou askest, “Canst thou be baptized with the baptism, with which I am baptized.” Beware of temporal views in spiritual gifts; and be thankfull for, and make a good use of what thou hast.

DIV. LXXIV.—(a) In memory of their dwelling in Booths in the Wilderness. Levit. xxiii. 34—44.

(b) A very affecting circumstance to every Believer! yet let not this cause us to despair, but urge us to be more importunate with
God

him. Then saith Jesus unto them, my time is not yet come, but your time is always ready: the world cannot hate you, but it hateth me, because I bear witness concerning it, that its works are evil. Do you go up to this feast; I go not up as yet to this feast, because my time is not yet fully come.—And after he had thus spoken to them he continued in Galilee.

DIVISION LXXV.

JOHN, VII, 10—11. LUKE, X.
38 to the end.

He visits Martha at Bethany in his way to Jerusalem to the feast of Tabernacles.

NOW after his Brethren had gone up, then went he up also

himself to the feast; not openly, but as privately *as he could*. And as they were going he entered into a certain village; and a certain woman, named Martha, received him into her house; and she had a sister called Mary, who was also sitting at the feet of Jesus and (a) hearing his discourse; but Martha was perplexed about much attendance, and standing before him she said, Lord, dost thou not mind, that my Sister hath left me to wait alone? bid her therefore to assist me. And Jesus said to her in answer, Martha, Martha, thou art anxious (b) and disturbed about many things, but there is a necessity for (c) One Thing, and Mary hath chosen the good Part, which shall not be taken away from her.

DIVISION

EXPLANATION.

God for them, and to be the more attentive to attract them by the amiableness of our own temper and conduct. Upon how many has our gracious God had mercy for the sake of One!

DIV. LXXV.—(a) Observe the humility, docility, and attention the word of God produces in a mind disposed to receive it, so as, when there are few opportunities, even to exclude all other thoughts for a time. May we set a due value on those precious moments, in which God is touching our hearts, and say, speak now, O Lord, for thy Servant heareth.

(b) We have here a remarkable instance of the natural anxiety of the human mind, and that caused too by attention to necessary duties. Oh! that we could cast more of our care upon him, who hath shewn such tender care of us, who hath in so many instances discovered both his Power and Inclination to help, to divest us of our Cares, and to carry for us our sorrows! this would not promote sloth, but increase Gratitude and obedience, and make even disappointment profitable. May then Patience have her perfect work within us.

(c) To possess Faith, that greatest Gift that even God can bestow upon his depraved Creatures; and thro' it to grow in his favor, is the

DIVISION LXXVI.

JOHN, VII. 11—25.

Jesus defends his own conduct against the Jews at the feast of Tabernacles at Jerusalem.

THEN the Jews sought him at the feast and said, where is he? and there was much murmuring about him amongst the People; some indeed said, He is a good man, while others said, No, but he leads the People into error. No one indeed spoke openly of him, through fear of the Jews. —Now about the middle of the feast, Jesus went up into the Temple, and taught. And the Jews were in astonishment, saying, how hath this man acquired

the knowlege of (a) Letters, having never been taught? Jesus made answer to them and said, my doctrine is not (b) mine, but his, who hath sent me: If any man be inclined to do the will of God, he shall (c) know concerning the doctrine, whether it be from God, or I speak of myself: he, who speaketh of himself, seeketh his own glory, but he, who is seeking the glory of him who sent him, is true, and there is no falsity in him: (d) hath not Moses given you the Law, yet none of you doeth the Law? why do you seek to kill me? The multitude answered and said? Thou hast a Dæmon who is seeking to kill thee? Jesus answered

EXPLANATION.

the One Thing needfull, for which we should strive with unremitting ardor—This is the business of an immortal Soul; And this only can enable us to bear the constant trials and troubles of life, to draw any the least enjoyment from this present world, or can produce a cheerful Prospect into Eternity.

Div. LXXVI.—(a) By letters they evidently meant the knowlege of the Scriptures, and not what is commonly called human learning.

(b) Of my own invention or learning.

(c) This is a great encouragement to all unprejudiced searchers for the Truth, and reward also to true integrity.

(d) I will now apply the above rule, concerning the knowlege of the will of God, to yourselves; You acknowledge the divine origin of the Law, which forbids murder, and yet you are attempting my life by making me guilty of a breach of the Sabbath for healing a man on the Sabbath, without considering, that in conformity to the law you yourselves circumcise your children on the Sabbath, a work less necessary than the restoring a man intirely disabled: Judge not therefore superficially, but consider and weigh things in your mind, that you may have a better understanding of me and my conduct.

swered and said unto them, One Work I have done, and you are all in astonishment: Moses purposely gave you * circumcision, (not that it is derived from (c) Moses, but from the† Fathers) and you circumcise a man on the Sabbath: if a man receive circumcision on the Sabbath, that the Law of Moses may not be broken, are you enraged with me, because I have entirely restored a man to health on the Sabbath? Judge not according to appearance, but judge true judgment.

DIVISION LXXVII.

JOHN, VII. 25 to the end.

He further discourses with them concerning his Mission: they send to apprehend him, but the Officers return without him: then were they divided in their opinions about him, and whether they should take him: but perceiving on the return of the Officers, that

Jesus had astonished and disarmed even them by his discourse; after a debate with Nicodemus the Assembly is dissolved without coming to any resolution about him.

THEN some of the Inhabitants of Jerusalem said, Is not this he whom they are seeking to put to death, and behold, he speaketh openly, yet they say nothing to him, have the Rulers indeed acknowledged, that this man is in reality the Christ? but we know him, from whence he is; whereas, when the Christ come, no one knows, (a) whence he is. Jesus therefore called out while he was teaching in the Temple and says,—(b) You both know me, and know from whence I am—yet I came not of myself, but he, who sent me, is true, whom you do not know; but I know him, because I am from him, and he hath sent me. Then sought they to apprehend him; yet no one laid a (c) hand upon him

EXPLANATION.

(c) Circumcision was ordained and used before Moses's time, even by Abraham and the Fathers of the Jewish Nation.

Div. LXXVII.—(a) As they certainly knew the apparent Parentage of Jesus, and also the Family from which the Messiah was to come, this "whence," seems to refer to somewhat divine and extraordinary in the manner of his coming into the world.

(b) You say, you both know me, &c. or otherwise, it should be made a question, do you, &c.—which would be more agreeable to our Savior's answer, which contradicts their pretended knowledge; for, says he, had you known, from whence I came, you would have known also him, who sent me, which cannot be, or you would not thus have treated me.

(c) You see how the Almighty over-rules and restrains the evil intentions of his enemies: let this consideration support thee, O Believer, under all thy Persecutions; none can touch a hair of thy head

* Levit. xii. 3. † Gen. xvii. 10.

him, because his hour was not yet come: but many of the multitude believed in him, and said, when the Christ come, will he do more wonders, than what this man hath done? The Pharisees had heard that the People whispered about these things concerning him, and the Pharisees and (d) Chief Priests sent Officers to take him up; upon which Jesus said to them, I am with you for a little while longer, and then I go away to him, who sent me; you shall search, but shall not find me: and where I am, you cannot come. Then the Jews said to one another, whither is he about going, that we shall not

find him? is he about to go to the (e) dispersion of the Greeks, and to teach the Grecians? what is this expression, which he said, you shall search for me, and shall not find me, and where I am, you cannot come?—Now on the last day, the great day of the feast, Jesus stood and called out, saying, If any one be (f) thirsty, let him come to me and drink: he, who believeth in me, (g) out of his belly, as the Scripture hath said, shall flow rivers of living water: (now he spoke this concerning the spirit, which those who believed in him, were about to receive; for the holy spirit was not (h) yet, because Jesus

EXPLANATION.

head without thy Father's Permission; and if thy hour of temporal suffering be come, if thou art thus honored for the Truth's sake, recollect also, that it shall redound to thy Father's Glory, and the increase of thine own and others happiness.

(d) They seem to have been assembled in the great council of the Nation, called the Sanhedrim, to consult together about him.

(e) To those Jews dispersed amongst the Greeks.

(f) As our Lord frequently accommodated himself to, and took his images of speech from what he was then doing, it is commonly supposed that they were at this time pouring down water in a religious manner, as an outward sign, and accompanying it with Prayer for the refreshments of the holy Spirit.

(g) As these words are no where expressly found, there are different opinions about the placing, "as the scripture hath said," some think as they now stand in the original, "he, who believeth in me, as the Scriptures hath said" referring to the necessity, and mentioning the effects of faith.—Others would have them placed after, "And let him, who believeth in me, drink, as the Scripture hath said," referring to Is. lv. 1. But the third opinion seems to be the best; that these words refer to many general expressions in Scripture of the influences of the Spirit and the inward effects it should produce in the heart, which would be the means also of dispersing it to others.

(h) Not yet bestowed upon them, whereby to work miracles, till

Q ————— after

Jesus was not yet glorified.)—Then many of the People having heard the discourse, said, Is not this man in truth the (i) Prophet? others said, he is the Christ: but others observed, does the Christ come out of Galilee? hath not the Scripture said, that the Christ comes of the seed of David, and from Bethlehem, the Town where David was? There was therefore a Dissention amongst the multitude on his account: and some of them would have seized upon him, but no one did lay *their* hands upon him.—Then the Officers came to the Chief Priests and Pharisees, and they said unto them, Why have you not brought him? the Officers answered, No (k) man hath ever thus spoken, as this man hath: upon which the Pharisees answered them, Are you also led astray? have any of the Rulers, or of the Pharisees believed in him? but this Rabble who understands not the Law, are (l) accursed. Nicodemus, (he who came to him by (m) night, who

was one of them,) says unto them: Does our Law condemn any man, without first hearing him, and being acquainted with what he hath done? they made answer and said to him, Are you also of (n) Galilee? search and see, for the (o) Prophet is not to spring from Galilee. And every one went to his own home.

DIVISION LXXVIII.

JOHN VIII. 1—12.

The Woman taken in adultery brought to our Lord into the Temple at Jerusalem.

THEN Jesus went to the Mount of (a) Olives: but early in the morning he came again into the Temple, and all the People came to him; and he sat down, *and* taught them. And the Scribes and the Pharisees bring unto him a woman taken in Adultery; and having caused her to stand in the midst, they said unto him; Master, this Woman was taken in the very act of adultery; now Moses has com-
manded

EXPLANATION.

after his ascension: nor in its general prophetic gifts, according to that Promise in Joel ii. 28.

(i) The expected Prophet.

(k) What a wonderful Power had his words and manner! and yet how few would follow him, O base and blind worldlimindedness, how dost thou darken the understanding, and obstruct the best feelings of the heart!

(l) Because they know not the Law, nor the descriptions there of the Christ.

(m) John iii. 2.—Who was one of this Council.

(n) Do you favour this Galilean?

(o) This must refer to the expected Prophet, because Jonah, if no other, was a Galilean. 2 Kings, xiv. 25, being of Gath-hepher in the Tribe of Zebulon, Jos. xix. 13.

Div. LXXVIII.—(a) Near the City, over the brook Cedron.

manded us in the Law to (b) stone such: you therefore, what do you say? but this they said to try him, that they might have matter of complaint against him: Jesus however having stooped down was writing with *his* finger on the ground: and as they continued asking him, leaning up he said to them; Let him who is without sin amongst you, be the first to cast a stone at her; and again stooping down he wrote upon the ground: but they having heard, and being (c) condemned by conscience, went out one by one, having begun from the eldest even to the last; and Jesus was left alone with the woman standing in the (d) middle; then Jesus rising up and seeing no one

except the woman, said unto her, Woman, where are those accusers of thee, hath no man condemned thee? And she said, none, Lord; and Jesus said to her, nor do (e) I condemn thee, go, and sin no more.

DIVISION LXXIX.

JOHN VIII. 12—31.

Our Lord proceeds in his reasoning with the Jews at the Temple: declares himself to be the Light of the World: urges the testimony of the Father to the truth of his Mission; and their danger in rejecting him.

THEN Jesus spake again to them, saying, I am the (a) Light of the World; he who followeth me

EXPLANATION.

(b) Consult Lev. xx. 10. and Deut. xxii. 22, Where the kind of Death is not mentioned, but whether the Jews did stone such or not at that time, it was not to our Lord's purpose to take notice of such an inaccuracy; for their main intent was to draw him into a difficulty, by either denying the authority of the Law; or by enforcing its sentence, to make him in danger from the Romans, and also disagreeable to the People by reason of his severity; but he not only withdrew himself from this difficulty with wonderful address, but also taught them thereby an excellent lesson of humility and mercy. If thou, O man, admirest this wisdom, Ask and thou shalt have.

(c) It is remarkable, that altho' both man and woman were in equal condemnation from the Law, yet they brought only the Woman; which seems to confirm Report, that adultery was too common amongst themselves.

(d) Of the room.

(e) Nor do I condemn thee to death, for I came not to destroy but to save. That our Lord condemned the action is clear from his saying, "Go and sin no more."

Div. LXXIX.—(a) An Image by which the Christ was frequently represented, Is. xlii. 6. and xlix. 6. Mal. iv. 2, and one admirably adapted to his character, of being the giver of Knowledge, Life, and Support; nor is the Sun without its destructive qualities also, if

me, shall not walk in darkness, but shall have the light of life. Then said the Pharisees unto him, Thou bearest witness of thyself, thy testimony is not true. Jesus answered and said unto them; Although I bear witness of myself, my testimony is true, because I know from whence I came, and whither I am going: but you know not from whence I come, and whither I am going: you judge according to the (b) flesh, I do not judge any one; and yet if I judge, my judgment is true, because I am not single, but I and the Father, who sent me; now it is written even in your own* Law, that the testimony of two men is true: I am one, who bear witness of myself, and the Father, who hath sent me, beareth witness of me. They said therefore unto him, where is your Father? Jesus answered, you have neither known me nor my

Father; had you known me, you would also have known my Father. Jesus spake these words in the treasury, when he was teaching in the Temple: and no one took him up, because his hour was not yet come.— Then Jesus again said unto them, I am going away and you shall search for me, but you shall die in your (c) sin; whither I am going, you cannot come. The Jews therefore said, will he kill himself, because he says, where I am going to, you cannot come? And he said unto them, you are from (d) beneath, I am from above, you are of this world, I am not of this world: for this reason I told you, that you should die in your sins; for unless you believe that I am (e) you shall die in your sins. Then they said unto him, Who art thou? And Jesus said unto them, Such as I mentioned to you at the (f) beginning:

EXPLANATION.

we do not take care to observe its nature, and accommodate ourselves accordingly.

(b) According to my humble appearance and the prejudices of your fleshly lusts in favor of a temporal Prince: for this ignorance of my Person and Character I shall not now condemn you, altho' it would be no injustice to do it, for I have my Father's witness added to my own doctrine and works, as a proof of my being sent by him.

(c) Of unbelief—Thus did he shew that he knew; who would not believe in him.

(d) Not only earthly-minded, but of the temper also of the infernal Spirits.

(e) The Christ.

(f) There is much obscurity in this passage in the original; probably from some omission; the words may be translated and pointed

two

* Deut. xvii. 6. and xix. 15.

ginning: I have many things to speak concerning you, and to condemn; but he, who sent me, is true, and I am publishing to the world those things, which I have heard from him. They knew not that he was speaking to them of the Father. Then Jesus said unto them, when you shall lift up the Son of Man, then shall you (g) know that I am, and do nothing of myself, but speak these things, as my Father hath taught me; and he, who sent me, is with me; the Father hath not left me alone, because I at all times do those things, which are (h) agreeable to him. While he was speaking thus, many believed on him.

DIVISION LXXX.

JOHN, VIII. 31 to the end.

Our Lord goes on to shew them the Knowledge and Freedom, which result from a true faith: that they in vain pleaded their Relation to Abraham, unless they behaved as Abraham did: he promises his Followers an exemption from Death; and, upon his mentioning his own Existence before Abraham's, they attempt to stone him, but he wonderfully escapes from them.

THEN Jesus said unto those, who believed on him, if you (a) continue in my word, you are my Disciples indeed, and you shall know the Truth, and the Truth shall set you free. They made answer to him, We are the seed of Abraham and have never been in (b) servitude to any man, how then dost thou say, You shall be made free? Jesus answered

EXPLANATION.

two or three different ways, but as I cannot satisfy myself with any, I chose to put them in the old form, especially as, whatever was their intended meaning, they seem not either way material to the general sense of this part of our Lord's discourse.

(g) By the wonders at his death, by his resurrection, &c. they should be made sensible that he was no Impostor, but still active in Being, Power, and Truth.

(h) This is the only way to know God, and to have the comfort of his presence under all trials and difficulties.

Div. LXXX.—(a) Perseverance in duty at all times, is the only proof that our hearts are right with God, then will he make his Will and amiable Character and Power known unto us, and he will deliver us from the slavery of sin; not perfectly, till our final deliverance; but sin shall not have dominion over us, and we shall experience the less of its plagues the more we seek the guidance of and are led by his Word.

(b) From hence and a variety of other Passages and daily experience also, you see how astonishingly Prejudice and wilfulness darkens, and scarcely leaves any distinction between natural Incapacity, and the utmost ability or Learning; so that the more hearing, the less understanding.

answered them, I solemnly declare unto you, Every man, who doeth sin, is the slave of sin: (c) now the servant does not continue in the family for ever, *whereas* the Son does always continue, if then the Son should deliver you, you will be indeed at liberty. I know that you are the Seed of Abraham, but you seek to kill me, because my word hath not taken possession of you; I speak what I have seen with my Father, and you do what therefore you have seen with your (d) Father. They answered and said unto him, Abraham is our Father: Jesus says to them, if you were the children of Abraham, you would do the works of Abraham; but now you seek to kill me, a man, who hath told you the truth, which I have heard from God: Abraham did not do thus; you are doing *then* the works of your Father: they said therefore unto him, We were not born through fornication, we have one Father, the God. Upon which Jesus said unto them, If God was your Father, you would have loved me, for I have proceeded forth and do come from God; for I did not come of my-

self, but he did send me. Why do you not understand my discourse? because you (e) cannot hear my word: you are of *your* Father the Devil, and are willing to execute the evil desires of your Father; he was a murderer from the beginning, and stood not in the truth, because there is not Truth in him: when he speaketh falsely, he speaketh of his (f) own, for he is a Liar, and the Father of him (g): but although I tell the truth, you do not believe me. Who of you convicts me of sin? but if I speak the truth, why do you not believe me? he, who is of God, heareth the words of God; for this reason you do not hear, because you are not of God. Then the Jews answered and said unto him, Have we not good cause to say that thou art a Samaritan (h), and hast a Dæmon? Jesus said, I have not a Dæmon; but I honor my Father, and you do dishonor me: I am not however seeking mine own Glory; there is one, who seeketh and judgeth. I solemnly *and* truly declare unto you, if any one will observe my word, he shall never see (i) death. Then said the Jews unto him, Now

EXPLANATION.

(c) Allowing then that you are, what you pretend to be, the Servants of God.

(d) Not their fleshy Father Abraham, but their Father, the Devil, as he afterwards shewed them.

(e) Because you will not attend to it, your Prejudices prevent you from understanding it: and your evil inclinations from perceiving its amiable tendency, so as to desire and pursue it.

(f) From his own wicked inclination, or of his own People.

(g) Of the Liar.

(h) Not a true Jew, but of a mixed contemptible extraction.

(i) Death eternal, he shall never die, Death temporal being only his introduction to a purer Life.

Now we know that thou hast a Dæmon; Abraham died, and the Prophets, yet thou sayst, if any man will keep my word he shall (k) never taste of Death: art thou greater than our Father Abraham, who died, and the Prophets are dead, whom dost thou make thyself? Jesus answered, if I glorify myself, my glory is nothing; it is my Father, who is glorifying me, whom you say, that he is your God, yet you have not known him, but I have known him, and if I should say, that I do not know him, I should be a falsifier like you; but I know him, and observe his word: your Father Abraham eagerly desired to see (l) my day, and he (m) did see it, and rejoiced. Then the Jews said unto him, Thou art not yet (n) fifty years old, and hast thou seen Abraham? Jesus said unto them, I with great truth affirm unto you, that be-

fore Abraham existed, (o) I am.— Then they took up stones to throw at him; but Jesus was concealed (p), and went out of the Temple, passing through the midst of them, and so got away.

DIVISION LXXXI.

JOHN, IX. 1—39.

The man born blind restored to sight at Jerusalem on the Sabbath: the Jews examine strictly into the nature of the fact, and expel the man from their religious Society for his affirmation of the Truth: but Jesus, finding him up, reveals himself unto him, which produces in him Faith and Adoration.

NOW as he was going along he saw a man blind from his birth. And his Disciples asked him, saying, Master, who did sin, this man, or his Parents, that he was born blind? Jesus made answer, (a) Neither he sinned,

EXPLANATION.

(k) They mistook his meaning, thinking that he meant temporal Death.

(l) My appearance in the Flesh, and what effects would by it be produced for himself and his Posterity.

(m) He might have a personal sight of Jehovah, the incarnate Christ, but it is certain, that he saw by faith the day of the Christ; altho' how clearly we are not told, sufficiently however for his hope, strength and consolation. Consult Heb. 11.

(n) From hence it seems as if our Lord looked many years older than he really was; which is no wonder, considering his knowledge of mankind, and his love for them. It also seems to confirm the prophetic description of him, as without Form, or Comeliness "and that he was a man of Sorrows and acquainted with grief."

(o) This is the title in the Hebrew Scriptures of the One self-existent eternal Being called God: I am, ever the same, in time past, present and to come.

(p) From them.

Div. LXXXI.—(a) This remarkable answer ought to be a check

ned, nor his Parents, but that the works of God might be clearly and permanently seen in him. I must perform the works of him, who sent me, while the day continue; the night is coming, when no one can work: while I be in the world, I am the Light of the world.—Having thus spoken, he spat on the ground, and made a clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go away, wash in the pool of Siloam (which meaneth, Sent.) He went away therefore, and did wash, and came seeing.—Then the Neighbors, and they who had seen him before, when he was blind, said, Is not this he, who sat and begged? Some said, it is he, while others, he is like him; the Man himself said, I am *he*. They said therefore to him, By what means have thine eyes been opened? he answered and said; a Man, called Jesus, made clay, and anointed mine eyes, and said unto me; Go to the pool of Siloam, and wash, And I went away, and having washed, have received sight. Then they said unto him, where is this Man? he says, I know not.—They bring the man formerly blind to the Pharisees. (Now it was the Sab-

bath, when Jesus made the clay and opened his eyes.) Then the Pharisees also asked him again, how he had received sight. And he said to them, He put clay upon mine eyes, and I washed, and do see. Some of the Pharisees said therefore, This man is not from God, because he doth not keep the Sabbath. Others said, How can a Man, *who is* a Sinner, do such wonders? and there was a (b) division amongst them. They say again to the blind man, what affirmest thou of him, who hath opened thine eyes? And he said that he is a Prophet.—Then the Jews would not believe of him, that he was blind and had recovered sight, till they had called for the Parents of him, who had been restored to sight; and they asked them, saying, Is this your Son, who you say, was born blind? how then does he now see? His Parents answered them and said, We know, that this is our Son, and that he was born blind, but how he now sees we know not, nor know we, who hath opened his eyes: he is old enough, ask him, he shall speak for himself.—His Parents spoke thus, because they were affraid of the Jews; for the Jews had already determined, that if any one should acknowledge

EXPLANATION.

to metaphysical inquiries; and stands also, as a reproof to those uncharitable reflections, which too many, like Job's ignorant and false Friends, are very apt to cast upon those under great trials and calamities.

(b) A debate and contention, as well as difference of opinion; which latter indeed generally produces the former; especially if the heart be not right with God.

acknowledge him for the Christ, he should be put out of the (c) Synagogue; for this reason his Parents said, he is old enough, ask him.—A second time therefore they called in the man, who was blind, and said unto him, Give (d) glory to God; we know that this man is a Sinner. Then he answered and said, Whether he be a Sinner I know not; one thing I know, that having been blind I now see. But they said to him again, what did he do to thee? how did he open thine eyes? he answered them, I have already told you, and you have not regarded: why would you hear it again? are even you desirous of becoming his Disciples? Then they railed at him and said, Thou art his Disciple, but we are the Disciples of Moses:

we know that God hath spoken by Moses, but this man we know not from whence he is. The man made answer and said unto them, Truly it is wonderfull in this matter, that you should not know from whence he is, yet hate he opened mine eyes: now we know, that God doth not hear sinners, but if any man be (e) pious, and a doer of his will, him he heareth: was it ever known from the most distant time, that any man hath opened the eyes of one born blind: if this man were not from God, he could do nothing. They answered and said unto him, Thou wast intirely (f) born in sin, and dost thou teach us? and they (g) thrust him out. Jesus had heard that they had cast him out, and having (h) found him,

EXPLANATION.

(c) Be put out of the religious assembly to which they belonged, or excommunicated; of which there seemed to have been three sorts or degrees amongst the Jews; the first a temporary separation from the comforts of social life chiefly, which upon repentance was soon taken off; the second called in the New Testament, “a giving one over to Satan, or anathematizing any one,” was of a more severe and public nature; but the third called Maranatha seems to have been most severe and perpetual, and to have excluded the Person from all religious Privileges, and subjected him also to many civil inconveniences.

(d) Either by confessing the truth, if Jesus did not restore thee; or attribute thy recovery wholly to God, if thou hast really been restored to sight, after having been born blind.

(e) A worshipper of God in Spirit and in Truth.

(f) Referring to his being born blind, and thus did their Malevolence oblige them to own a Fact, which they had been pretending to disbelieve.

(g) This may either refer to his exclusion from the Council, or the Synagogue, or both.

(h) How kind to look for him! thus does he reward those, who suffer in the least for his sake; verifying those words, “When my

R

Father

him, he said unto him, Dost thou believe in the son of God? he answered and said, Who is he, Lord, that I should believe in him? then Jesus said unto him, You have both seen him, and it is he, who is talking with you: and he said, Lord, I believe, and he (i) Worshipped him.

DIVISION LXXXII.

JOHN, IX. 39—and X. 1—22.

Our Lord shews what would be the event of his appearance respecting both the Ignorant and the Prejudiced: he warns the Jews of their danger from their Conceit: he then represents himself as the Door of the Sheepfold; as the good Shepherd also:

AND Jesus said, I came into this world for *its* (a) Judgment, that they without sight may see, and they, who do see, may become blind. And those of the Pharisees with him heard these things and said unto him, are we also blind? Jesus said to them, If you (b) were blind, you would have no sin; but now you say, We see, therefore your sin continueth.—I truly and solemnly declare unto you, he who entereth not by the doors into the (c) Sheepfold, but climbeth up another way, the same is a Thief, and a Robber; but he, who goes in by the doors, is the Shepherd of the Sheep; to whom the Door-keeper openeth, and the Sheep know

EXPLANATION.

Father and my Mother forsake me, the Lord will take me up," Pf. xxvii. 10. Who would not wish for such a Master, and such a Friend?

(i) You see Reverence and Obedience must follow faith, and Knowledge, and Deliverance.

Div. LXXXII.—(a) Not for its condemnation, for then he would not have given eyes to the blind; but for its trial, or the discernment of its Principles: his Coming therefore would eventually prove the increase of ignorance and conceit to the Prejudiced, whilst the humble and teachable would receive spiritual understanding.

(b) If your ignorance were invincible.

(c) Sheep, Sheep-fold, Shepherd, and Wolves, were common and familiar images to the Jews, and well adapted to their way of life; by which were expressed, the humble and teachable children of God, his Church, his Ministers, and their enemies. Here he meant to shew these conceited and worldliminded Pharisees, that they were leading the People the wrong way to heaven, because they would attempt it otherwise than God had appointed: they would not stop to be taught and shewn, but they would mount up thither by their own means and strength: and whatever they might pretend of love to God and the Souls of men in all their teaching and care of the Flock, they undertook it only for private advantage.

know his (*d*) voice, and he calleth his own sheep by name, and he leadeth them out, and when he putteth forth his own sheep he goeth before them, and the sheep follow him, because they know his voice; and they will not follow a stranger, but they will flee from him, because they know not the voice of strangers. Jesus spoke this Parable unto them, but they did not understand the meaning of what he had been saying to them, therefore Jesus said again unto them, I truly and positively declare unto you, I am the door of the Sheep: (*e*) All, whoever came before me, are thieves and robbers, but the sheep did not regard them: I am the door, whoever enters in by me, shall be in Safety, and

shall come in, and go out and find Pasture, the Thief comes only to steal, and kill, and destroy; I am come, that you may have life, and have *it* more abundantly (*f*): I am the (*g*) good Shepherd, the good Shepherd lays down his life for the Sheep, but one who is an Hireling (*h*), and not the Shepherd, whose own the Sheep are not, sees the Wolf coming, and leaves the sheep and flees away, and the Wolf seizes them, and scatters the sheep; now the Hireling flees, because he is an Hireling, and doth not care for the Sheep, I am the good Shepherd, and know mine own, and am known by mine; as the Father knoweth me, so I know the (*i*) Father; and I lay down my life for the Sheep: And

EXPLANATION.

age, for distinction and profit sake, and therefore would never run any risk, but immediately forsake their Followers in time of danger.

(*d*) You see where there is a Spiritual tast, the Truth is discerned from Falsehood, however disguised.

(*e*) All, whoever had aforetime attempted to direct others into the right Paths, without shewing them the way of mercy by me, &c.

(*f*) Knowledge and Life abounded, were more extensively given, and in greater degrees, by his appearance in the world.

(*g*) Every Christian Reader must here recollect with exultation, that beautifull and invigorating Psalm xxiii, where in conjunction with this Passage, it is observed, with admiration and love, to whose almighty Power and Goodness, the Author owed his Preservation, Enjoyments, Forgiveness, Comforts, love of Righteousness and Hope, even to the Lord Jehovah the Redeemer of his People, This name dissipates Fear, produces Patience, increases Love, and Confidence also, that Goodness and Mercy shall follow us all the days of our Lives; for if he be for us, what matters it, who be against us?

(*h*) One, who tends the flock for hire only.

(*i*) Consequently the Father is known by the Flock of the good Shepherd.

And I have other Sheep, which are not of this (k) fold, and them I must bring in, and they shall hear my voice; and there shall be one Flock, one Shepherd. For this reason my Father loveth me, because I lay down my life, that I may take it again; no one takes it from me, but I lay it down of myself: I have power to lay it down, and I have the privilege of taking it again: this (l) command I have received from my Father.—Then there was again a debate amongst the Jews by reason of these words. And some of them said, He has a Dæmon and is mad, why do we hear him? Others said, These are not the actions of a Dæmoniac; can a Dæmon open the eyes of the blind?

DIVISION LXXXIII.

JOHN, X. 22—40.

Jesus at the feast of Dedication at Jerusalem asserts to the Jews his intimate Union with the Father; upon which they call him a Blasphemer, and attempt to Stone him, but he escapes from them.

NOW it was the feast of (a) Dedication at Jerusalem, and it was winter: and Jesus was walking in Solomon's Porch in the Temple.—Then the Jews surrounded him, and said unto him, Dost thou still keep us in anxiety? If thou be the Christ, tell us plainly: Jesus made answer unto them; I have told you, and you do not believe; the works which I am doing in my Father's name, they bear witness of me; but you believe not, for you are not of my sheep, as I told you; my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never be (b) destroyed, nor shall any one pluck them out of my hand; my Father, who gave them to me, is greater than all, and none can pluck them out of my Father's hand; I and the Father are one. The Jews therefore again took up stones to stone him. Jesus answered them, I have shewn you many good works from my Father, for which work of them do you stone me? The Jews answered him, saying, we do not stone thee for any good work, but

EXPLANATION.

(k) Not of the Jewish Church: meaning other nations, who were to be brought under his care.

(l) This seems to refer to the laying down, and taking up his life.

DIV. LXXXIII.—(a) Instituted in remembrance, it is supposed, of the re-consecration of the Altar, after its Pollution by Antiochus Epiphanes. 1 Maccab. iv. 54.

(b) This, with what follows, is a most comfortable reflection to the Disciples of Jesus under all their trials and assaults from their enemies, "That none, ever so great, can ever pluck them out of his hand by all their stratagems or Contrivances; that God's Power is his, for they are One.

but for blasphemy, even because thou, who art a man, makest thyself God. Jesus made answer to them, Is it not written in your (c) Law?—"I have said, ye are * Gods."—If he called those (d) Gods, with whom the word of God was, and the scripture cannot be (e) dissolved, do you say of him, whom the Father has sanctified and sent into the world, Thou dost blaspheme, because I said, I am son of the God? If I do not the works of my Father, believe me not; but if I do, although you give no credit to me, believe in the works, that you may know and confide, that the Father is in me, and I in him. Then sought they again to apprehend him, but he escaped out of their hand.

DIVISION LXXXIV.

MATT. XVI. 13 to the end.

M. VIII. 27 to the end, and

IX. 1—2. LUKE IX. 18—28.

Jesus leaves Jerusalem, and proceeds to the neighbourhood of Cæsarea Phillippi: on the way his Disciples confess him to be the Christ: he then begins to forewarn them of his sufferings, and how only they could be benefitted by them.

THEN Jesus and his Disciples went forth into the villages of (a) Cæsarea Phillippi. And after he had been at Prayer's privately on their journey, his Disciples being with him, he asked them, saying, Whom do the People say that I am? (b) The son of Man? And they answering said, some truly, John the Baptist; whilst others, Elijah; and others, Jeremiah, or one of the Prophets; that one of the old Prophets is risen again. Then he said unto them, but whom do you say that I am? And Simon Peter answering said, Thou art the anointed of God, the Christ, the son of the living God. And Jesus said to him in answer, happy

EXPLANATION.

(c) Here Law is taken in a larger sense, for any part of the sacred Writings.

(d) If Magistrates are sometimes called Gods in your Scriptures, because their authority is derived from the word and Power of God given unto them: do I then speak disrespectfully of the God of Gods, because I affirmed, that I am in union with him, that I am his Son, whom, you should consider, he hath separated for the great work of Salvation, nay that I am the Word himself, who was sent from the Father into the world?

(e) Contradicted, relaxed, broken, or rendered ineffectual.

DIV. LXXXIV.—(a) Situated at the foot of Mount Lebanon in the region of Trachonitis in the half Tribe of Manasseh.

(b) This may either be rendered with a descriptive affirmation, or question; the latter seems most agreeable to the inquiry—By the Son of Man they meant the expected Christ, in his human appearance.

py art thou, Simon son of Jonah, for Flesh and Blood hath not discovered *this* to thee, but my* Father, who is in heaven: now I also declare unto thee, That thou art (c) Peter, and upon this †rock I will build my Church, and the (d) Gates of death shall not prevail against it; and I give unto thee the (e) keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loosen on earth, shalt

be loosened in heaven. Then gave he strict orders to his Disciples, that they should (f) tell no one, that he is Jesus the Christ. —From that time Jesus began to shew to his Disciples, that he the Son of Man must go to Jerusalem, and suffer many things from the (g) Elders, and Chief Priests, and Scribes, and be put to death, and be raised up on the third day. And he spake this discourse openly. And Peter laying hold of it, began to re-
prove

EXPLANATION.

(c) The word Peter signifies a Rock, he was therefore so named in memory of this his confession of the Messiahship of Jesus, upon the belief of which the Christian Church is founded, and stands firm and immovable, as a Rock, against all the attacks of its enemies.

(d) Gates were both for defence, and also where they sat and gave Counsel: the meaning therefore seems to be, that the powers of death and destruction shall not be able to destroy his Church. A most comfortable reflection to every member of that Body, be their enemies ever so numerous and powerful.

(e) The Power of forgiving sins, or not, as appears from John xx. 23. which decrees of the Apostles should be confirmed in Heaven, because God was so Present with them, that they could make no mistakes about the nature of the Kingdom, and the proper disposition of those, who should seek for it: as is afterwards shewn in the cases of Simon the Magician, and Ananias and Sapphira.

(f) There seems many assignable reasons for this prohibition. They might come, through misapprehension, and endeavor to make him a temporal King, which would cause an insurrection amongst the People, and so prevent the preaching of the Gospel, and either hasten or defer the time and necessary circumstances of his death. It is evident also from the misconceptions of even his Disciples, and that too after his Crucifixion, that the time was not yet come for the propagating this naked truth; which also, it might be then necessary, should be gathered by careful and diligent observers from the comparison of his doctrine and actions with their Scriptures, rather than introduced into the mind by open declarations.

(g) From the sentence of the great Council of the nation.

* 1 Cor. xii. 3. † If. xxviii. 16.

prove him saying, Better befall thee, Lord, This shall not be unto thee: but he having turned and looked upon his Disciples, chid Peter, saying, get behind me, (*h*) Satan, thou art a hindrance unto me, for thy thoughts are not after the things of God, but those of men.—And having called to him the multitude with his Disciples, he said to them all; If any one be desirous of coming after me, let him deny himself, and take up his Cross (*k*) daily, and follow me; for whoever may be willing to save his life, shall lose it, but whoever shall lose his life for my sake and the Gospel's, he shall save (*l*) it; for what is a man benefited after having gained the whole world, if he lose himself, or be

deprived of every thing most dear, even his Soul? or what will a man give as the purchase-price of his Soul? for the Son of Man will come in the glory of his Father with his Angels, and then shall he render to every one according to his Practice: and he said unto them, I tell you truly, that there are some standing here, who shall not taste of death, untill they see the Son of Man coming in his kingdom; untill they have perceived the kingdom of God (*m*) come with Power: Whoever then shall be ashamed of me and my Words in this Adulterous and Sinful Generation, of him also shall the Son of Man be ashamed, when he (*n*) come in the Glory of his Father with the holy Angels.

DIVISION

EXPLANATION.

(*h*) Satan or mine Adversary, for thou Peter, now urged by the Spirit of the Devil mine Enemy, art also in opposition to my Schemes of Salvation; for notwithstanding thy pretended regard, thou art only actuated by worldly views in fearing to lose me.

(*k*) Self denial, and mortification of our carnal appetites, and suffering more or less for the Truth's sake, is, you see, a daily work: remember then, Believer, altho' the main business of your Salvation be finished, yet through much trial and affliction, by reason of the weakness of your Faith, and your inward propensity to unbelief, must you enter into the mansions of perfect rest and enjoyment.

(*l*) May lose life temporal, but shall possess life eternal.

(*m*) This, as in after places, seems to refer to two comings of our Lord; one, to the judgement of the Jewish nation; the other figured by this, to the judgement of the world; it was the former of these, which he here describes, as to happen in the life time of some of the Bystanders.

(*n*) At this his second coming, Know, ye careless ones, who now disregard him, that then "Every eye shall see him, and they also who pierced him," (Rev. i. vii.) to their eternal sorrow; but then also, Believer, cometh thy final deliverance, and everlasting joy; this is now thy support.—Even so come Lord Jesus. Amen.

DIVISION LXXXV.

MAT. XVII. 1—14. M. IX.

2—14. LUKE, IX. 28—37.

Our Lord's Transfiguration on the Mountain, and Explanation of the expected coming of Elijah before the resurrection.

NOW six days after these discourses, within about the eighth day, Jesus takes Peter and James and John his Brother, and brings them up a very high mountain alone by themselves for Prayer; and while he was at Prayer the appearance of his countenance was altered, and his form was changed before them, his Face did shine like the (a) Sun, and his Garments glittered with light, exceedingly White as Snow, so as not to be equalled by any (b) Fuller upon earth; and behold, two Men, Moses and Elijah, were seen by them talking with him, who appeared in glory, and spake of his (c) going-out, which he should accomplish at Jerusalem: and Peter and they with him were (d)

heavy with sleep, but having awakened they saw his glory, and the two men, who were standing by him. And when they were departing from him, Peter said to Jesus, Lord, it is good for us to be here; with your leave we may here make three Tents, one for you, and one for Moses, and one for Elijah; not knowing what he is saying, for they were in a great consternation. While he was yet speaking, behold a bright cloud overshadowed them, and they were affraid, while they were entering into the cloud; and lo, there came a voice from the cloud, saying, this is my beloved Son, in whom I am well pleased, hear ye him: And the Disciples hearing it fell on their faces, and were under very great awe; and Jesus coming to them touched them, and said, arise and fear not: And looking quickly about them, they saw no one, but Jesus only with themselves. And as they were going down the mountain, he charged them to tell

EXPLANATION.

DIV. LXXXV.—(a) What encouragement, What support must this sight of their Lord's glorified body be to his Disciples, when they reflected thereon after his resurrection! So is it to thee, O Christian, that the human nature is now at the right hand of God, and that the time will shortly come, (Thanks be to thy ever gracious Father) when his ever loving Son will change thy vile body, and reform it after the fashion of his own glorified body, no more subject to decay or Pollution from sin, but purified, eternally capable of heavenly Enjoyments.

(b) One who cleanses the cloth.

(c) His Exit, or going out of the world,

(d) The Splendor might be too much for the weakness of their sense, but they yet saw sufficient to make them desirous of continuing there.

tell no one, what they had seen, untill the Son of Man should be risen from the dead; and they kept close, and told no one in those days any of those things, which they had seen. And his Disciples were enquiring one of another, (e) what the resurrection from the dead could be? and they asked him, saying, Why then do the Scribes say, that Elijah must come first? Then Jesus answering told them, Elijah does indeed come first and will (f) restore all things—and how it was * written of the Son of Man, That he should suffer many things, and be set at nought: but I declare unto you, that Elijah hath already appeared, and they did not acknowledge him; but have done unto

him whatever they would, (g) as was written concerning him: thus also shall the Son of Man suffer from them. Then the Disciples understood, that he had been speaking to them of John the Baptist.

DIVISION LXXXVI.

MAT. XVII. 14—22. M. IX.

14—30. L. IX. 37—43.

On his coming down from the Mount he expels a Dæmon, which had been attempted in vain by his Disciples.

NOW on the day after they were come down from the hill, a great multitude met him: and when he came to his Disciples he perceived many people about them, and the Scribes disputing with

EXPLANATION.

(e) The question with them seems to have been, What could he mean by his rising again from the dead? not yet understanding sufficiently the nature of his kingdom, and the necessity for his sufferings; And the late appearance of Elijah reminding them, that his coming was expected before that of the Messiah, or as they are said to have been in expectation of the Appearance of Elijah with the Messiah at his coming to judgement at the general resurrection; they might be surprized at his mentioning the approach of it, as Elijah was not yet come. They were puzzled how to account for these things.

(f) Will restore the lost Image of righteousness and holiness, will turn the hearts of the disobedient to the wisdom of the just.

(g) As we do not find the sufferings of the Baptist mentioned in the Jewish Scriptures, this may either refer to the Son of Man; or rather, as John was called Elijah on account of his resemblance to that exalted character, this may relate to some similar circumstances in the sufferings of the one, from Ahab and Jezebel, and of the other, from Herod and Herodias: or, “as it was written,” may be inserted after, “Elijah has already appeared, as it was written of him.”

* 11. liii. 3.

with them: and all the People when they saw him were immediately struck with awe, and running to him saluted him: and he asked the Scribes, What are you disputing with them about? And there came to him a Man of the Multitude kneeling to him, and answering said, Master, I have brought my Son to you, who hath a dumb Spirit which maketh him speechless—and behold the man cried out saying, Lord, I beg of you, look upon, have Mercy on my Son, for he is mine only child, and lo, a Spirit taketh him, and throws him down with great vehemence, and shakes him, and after having bruized him scarcely leaves him, for he has (a) periodical fits, and suffers very much, for sometimes he falls into the fire, and sometimes into the water, and he foams, and howls suddenly, and grinds with his Teeth, and wastes away; and I brought him to your Disciples, and prayed them to cast it out; but they could not. Then Jesus answered and said, O you unbelieving and perverse (b) race of men, how long shall I be with you, how

long shall I bear with you? bring your Son hither to me, and they brought him to him; and while he was coming the Daemon threw him down, and shook him violently, and he fell to the earth, wallowing and foaming. And Jesus asked his Father, How long has this been upon him? And he answered, From his childhood, and it often throws him into the fire, and into the waters to destroy him; but if thou canst do any thing, have compassion on us, and help us: then said Jesus unto him, if thou canst believe this, all things are possible to the Believer: And the Father of the child immediately cried out, and said with tears, I believe, Lord, help my want of faith. Then Jesus perceiving that the multitude were running together about him, chid the impure Spirit saying to it, Thou dumb and deaf Spirit, I (c) command thee, come out of him, and never more enter into him; and the Daemon crying out, and agitating him very much, came out; and he was like a dead Person, so that many said, that he was dead; but Jesus having taken him by the

EXPLANATION.

DIV. LXXXVI.—A Lunatic, which may either signify, one affected by the Moon in the different positions of her monthly course, or, one who has a return of his complaints at certain times of the month; and it should seem as if his intervals were very short, by the foregoing expression of “scarcely leaving him.”

(b) This seems chiefly applicable to the cavilling and disputatious Scribes and Pharisees, but was also a reproof to the doubting Disciples; and perhaps to the man also.

(c) With what power and authority does he speak! and how obediently his very enemies flee before him! what support this to his Friends, and encouragement to all to take refuge with him!

the hand raised him, and he got up; then he delivered him again to his Father; and the child was cured from that very hour. And when he was gone into the house the Disciples came to Jesus, and asked him privately, Why could not we cast him out? and Jesus said unto them, On account of your (d) want of Faith, for I truly declare unto you, if you have faith as a (e) grain of mustard-seed, you shall say to this mountain, Remove from hence to yonder place, and it shall remove, and nothing shall be impossible to you: however this (f) kind does not go out by any other means than by Prayer and Fasting.

DIVISION LXXXVII.

MAT. XVII. 22 to the end. M. IX. 30—33. L. IX. 43—46.

As our Lord was going to Capernaum he shews his Disciples of his death, and resurrection. He works a miracle to pay a necessary Tax.

AND going from thence they passed through Galilee: and they were all in amazement at the great Power of God; but he was not willing that any one should be made acquainted with (a) it.—Now as they were travelling in Galilee, while they were in astonishment at all the things which Jesus had been doing, he said unto his Disciples, let these discourses

EXPLANATION.

(d) This you see is the cause of all our Calamities; we will not believe in the word of God, or we should have avoided evil; we will not still believe, or we should be delivered from it: And after we have even experienced his goodness towards us in the greatest deliverances, we still forget and object, and darken our understanding by doubt.—Beware then of distrust—even Satan himself cannot wound you but by reason of your thus exposing yourselves in the most defenceless manner. Let us all therefore pray, that our Father would not only give us Faith, but keep us in the Faith, and strengthen our dependence by his Word and Spirit: Then shall not even the most fiery darts of the Evil One do us the least hurt.

(e) As small in quantity, as the comparative littleness of mustard-seed is amongst grain, which yet flourishes from so small a beginning, and becomes a great Tree; so shall thy little Faith, if pure and unmixed, be able to produce the most beneficial consequences to thyself and others.

(f) This inveterate kind of Dæmons are not expelled without much and fervent Devotion.—But let us take care that our patient waiting upon God for Deliverance, is not made the foundation of our Hope; instead of being the result of our Faith; or we shall labor for that, through Pride and Ignorance, which will never be able to help us.

Div. LXXXVII.—(a) The transaction in the last Division.

courses (b) sink deep into your ears, for the Son of Man will be delivered into the hands of men, and they will kill him, and on the third day he will be raised up: and they were exceedingly sorry; but they were ignorant of that thing, and it was hidden from them, so that they did not (c) understand it; and they were afraid to ask him concerning that matter.—Now when they were come to Capernaum, the Receivers of the two-Drachma-Tax (d) came to Peter and said, Does not your Master pay the two-Drachmas? he says, yes. And when he was got into the house, Jesus (e) prevented him, saying, What think you, Simon? of whom do the Kings of the earth take tribute or custom, of their (f) sons, or of strangers? Peter says to him, of strangers; Jesus said to him, Then the Sons are free: however, that we may not offend them, go to the sea, throw an hook, and take the first fish, that cometh to it, and having opened its mouth, you will find a (g) piece of money, take it, and give it to them for me and you.

DIVISION LXXXVIII.

MATT. XVIII. 1 to the end.
M. IX. 33—50. L. IX. 46—51. and XVII. 1—11.

Our Lord perceiving their ambitious views, discourses to his Disciples on Humility, the danger of causing others to err, Forgiveness, and the unprofitableness of the best.

AND he came to Capernaum. And when he was in the house he asked them, about what were you disputing one with another on the journey? but they were silent, for they had been disputing amongst themselves on the way, who of them would be the greater: at the same time the Disciples came to Jesus, saying, who is the greater in the kingdom of heaven? Then Jesus perceiving the thought of their heart, having sat down called the Twelve, and said unto them, If any one is desirous of being first, he shall be last of all, and servant of all; and having called a little child he took and placed him in the midst of them, and after he had taken him up into his arms he said unto them, I solemnly declare unto you

EXPLANATION.

(b) Remember, that I told you of them, attend to what I am now saying, or, when my sufferings come, you will be astonished and dismayed.

(c) A suffering and yet triumphant Deliverer was as yet an incomprehensible matter to them.

(d) A Tax of about the value of eighteen pence, paid for the use of the Temple

(e) Jesus knowing his thoughts prevented, or was beforehand with him in the answer to his intended question.

(f) This was an intimation, that he was the Son of that God, for whose use the money was raised.

(g) Of exactly the value of the Tax.

you, unless you be changed, and become as little children, (a) you shall not enter into the kingdom of Heaven; whoever therefore shall humble himself as this child, he shall be greater in the kingdom of Heaven; and whoever shall receive (b) one such little child in my name, receiveth me; and he who receiveth me, receiveth him, who sent me: for he who is the lesser amongst you all, the same shall be great. —Then he said to his Disciples, It is impossible for causes of falling not to appear, but woe unto him through whom they come; for whosoever shall cause one of these little ones, who believe in me, to fall; it would have been better for him, to have had a large millstone hanged about his neck, and to have been drowned in the depth of the sea: if therefore thy hand or thy foot be the (c) means of endangering thee, cut off, and cast them from thee; it is better for thee to enter into life lame, or maimed, than hav-

ing two hands, or two feet to be thrown into everlasting fire; to go away into hell, into the unquenchable fire, where their * worm doth not die, and the fire is not extinguished. And if thine eye be likely to cause thee to stumble, pluck it out, and cast it from thee, it is better for thee to go into life, into the kingdom of God, with one eye, than having two eyes to be thrown into hell-fire, where their worm dieth not, nor is the fire quenched: for every one shall be (d) salted for the fire, and every sacrifice shall be salted with salt. —Then John made answer to him and said, Master, we saw a certain man, who does not follow us, casting out Dæmons in thy name, and we forbad him, because he is none of our followers; but Jesus said, do not hinder him, for no one, who shall do a miracle in my name, shall also be able quickly to speak evil of me; for he, who is not against us, is for us; for whoever

EXPLANATION.

Div. LXXXVIII.—(a) Humble, and as conscious of your Spiritual wants, and of your own inability to help yourselves, as little children are of their natural wants; so that you may apply to your heavenly Father for a supply, as they do to their natural Parents for their food.

(b) One such humbled sinner.

(c) That is,—It is better for you to suffer the loss of even the most useful and necessary temporal comfort, than permit it to be the means of drawing your affections from God, and so losing eternal happiness.

(d) For as, under the law, every meat offering must be seasoned with salt, (Levit. ii. 13) so shall it be with mine enemies, they shall be salted as it were for the fire of God's wrath, as a sign of the perpetuity of their substance in the everlasting flames.

* If. lxvi. 24.

ever shall give you a cup of water to drink in my name, because you belong unto the Christ, I solemnly declare unto you, he shall by no means lose his reward.—See that you do not despise one of these little ones, for I tell you, that their (e) Angels in heaven are always beholding the face of my heavenly Father; for the Son of Man came to save, what was lost.—What think you? should a man have a hundred sheep, and one of them be strayed away, does he not leave the ninety-nine, go to the mountains, search for the stray? and if he happen to find it, I say to you with truth, that he rejoices over it more than over the ninety-nine, which did not go astray; thus, it is not the will of your heavenly Father, that one of these little ones should be lost.—And if your Brother sin against you, go and admonish him between you and him alone; if he attend to you, you have gained your Brother; but if he will not hearken, take with you one or two more, that in the mouth of two or three witnesses every word may be confirmed; and if he will not hear

them, tell it to the (f) Church; but if he will not hearken to the Church, let him be regarded by you, as a (g) Heathen and a Publican. I with great truth assure you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatever ye shall loosen on earth, shall be let loose in heaven. I also declare unto you, That if two of you shall agree on earth concerning any business, about which they may petition, it shall be done for them by my Father, who is in heaven; for where two or three are gathered together in my name, I am there in the midst of them.—Then Peter came unto him and said, Lord, how often shall my Brother sin against me, and I forgive him? until seven times? Jesus says to him, Beware of yourselves, and if your Brother sin against you, reprove him, and if he repent, forgive him; and if he seven times in a day sin against you, and seven times in a day turn again unto you, saying, I repent, you shall forgive him; I say not unto you untill seven times, but untill (h) seventy times seven. Therefore the kingdom of

EXPLANATION.

(e) A most comfortable affirmation for the lowest and meanest Disciple of Jesus.

(f) That congregation of his Disciples which met together in his name, for amongst two or three only of such he has declared his Presence.

(g) One with whom you have no religious society.

(h) That is ever so often: let us then remember the extent of this command of our Lord; and also recollect, that we make it our daily petition, that God would shew that mercy towards us, which we shew to those, who offend us: otherwise, we cannot have a proper

of Heaven may be compared to a King, who was desirous of reckoning with his servants: and when he had begun to reckon, there was brought to him, one, who owed ten thousand (i) talents; and he not having wherewith to repay, his Lord ordered him to be sold, and his wife and children and all that he had, and payment to be made: the servant therefore fell down, *and* made submission unto him, saying Lord, have patience with me, and I will repay thee all; then the Lord of that servant being moved with compassion set him at liberty, and forgave him the debt. But the same servant went out, *and* found one of his fellow-servants, who owed him a hundred pence; and laying hold he took him by the throat, saying, Return me what thou owest; then his fellow-servant fell at his feet, *and* intreated him, saying, Have patience with me, and I will repay thee all; and he would not, but went *and* threw him into prison, till he should pay the debt: now when his fellow-servants perceived what had been done, they were very much concerned, and came *and* told their Lord all things, that had happened: then

his Lord called him, *and* said unto him, Thou wicked servant, I forgave thee all that debt, at thine intreaty; ought not thou also to have had compassion on thy fellow-servant, as even I have had mercy on thee? And his Lord being in great anger, delivered him to the Torturers, untill he should pay him the whole debt. Thus will my heavenly Father do also unto you, unless every one forgive his Brother from your hearts their offences. —And the Apostles said unto the Lord, Increase our faith! then the Lord said, If you had faith as a grain of mustard-seed, you might say to this Sycamore-tree, Be you rooted up, and planted in the sea, and it should obey you. —But who of you having a servant plowing, or keeping cattle, will say to him on his coming from the field, Go immediately, *and* sit down to table? but will rather say to him Make ready somewhat for my supper, and gird up yourself, *and* wait upon me, while I am eating and drinking, and then shall you eat and drink; does he thank that servant, because he did what was ordered him? I think not: so do you also, when you shall have done

EXPLANATION.

per recollection of what God hath forgiven us, if we be not enabled to forgive, and that from our hearts our Brother also, consequently shall have our portion with unrelenting malicious torturing Spirits, as appears from the following Parable, where we not only see the patience and mercy of God, but also the compassion and love that is expected from those, who know what God hath done for their Souls.

(i) A monstrous sum of Money compared with that owed him by his fellow-servant,

done all things commanded you, say, We are (k) unprofitable servants, because we have done *only*, what it was our duty to have done.

DIVISION LXXXIX.

L. XIII. 22—23 & 31 to the end.

MAT. XXIII. 37 to the end.

Jesus in his way from Capernaum to Jerusalem being warned of his danger from Herod, shews them, that Prophets had the most to fear at Jerusalem, whose insensibility, and future desolate state he pathetically laments.

AND he passed through the Cities and Towns teaching, and proceeding on his journey to Jerusalem.—At that time some of the Pharisees came to him, and said, come out, and go from hence, for Herod is desirous of killing you. And he said, Go and tell that fox, Behold, I cast

out Dæmons, and perform cures to-day and to-morrow. And on the (a) third day I shall have finished; but I must proceed to-day, and to-morrow and the day after, for it cannot be, that a Prophet should be destroyed out of Jerusalem: O Jerusalem, Jerusalem, who killest the Prophets, and stonest those, who have been sent unto it, how often would I have gathered thy children together, as a Hen her young brood under her wings, and (b) ye would not; behold your house is left desolate unto you; and I truly declare to you, that you shall not see me (c), till the time (d) that you shall say, Blessed! who cometh in the name of the Lord.

DIVISION XC.

L. XIV. 1—34. MAT. XXII.

1—15.

The cure of the dropical man on a Sabbath at a Chief Pharisee's house:

EXPLANATION.

(k) [This parable cuts off all hope of any creature, much less sinful man being able to earn the favor of their Creator: but blessed be God; there is mercy with him, and the Power of his Spirit shall guide and protect the Faithful: yet having this honor and safeguard in a corrupted Tabernacle, they cannot do the things they would, and are conscious, that all their doings are in themselves nothing worth.

Div. LXXXIX.—(a) Within a little time I shall have finished the work I came about; which must be done, and then shall I not suffer death in Herod's Dominions, but at Jerusalem.

(b) The Scribes and Pharisees, and all others, who rejected his protection.

(c) After a while.

(d) When you would gladly receive one, coming in the name of the Lord, to help and deliver you.—Oh that we would now then accept him, now he offers himself so graciously unto us; or we must feel the power of his offended Majesty at his second coming to judge the World.

house: when also our Lord recommends humility in taking their seats in publick, with a preference of the Poor in their invitations: and delivers the Parable of the wedding supper; shews likewise that his Disciples must renounce all things, that hinder their attachment to him,

NOW it happened when he went to the house of one of the Chiefs of the Pharisees on a Sabbath to eat bread, and they were (a) insidiously attentive to him, that behold, there was a certain dropfical man before them. Then Jesus said in answer to the Lawyers and Pharisees, Is it lawful to perform a cure on the sabbath? but they were silent: then taking hold of him, he cured and dismissed him; and said to them in answer, whose Ass or Ox of you shall fall into a pit, and he will not immediately draw him out on the Sabbath day? and they could give him no answer to these things.—And he spake a Parable to those, who had been invited,

on observing, how they chose the first seats, saying unto them, When you are invited by any one to a marriage, do not take the first place, lest one more honorable than thyself be invited by him, and he who invited thee and him, should come and say to thee, Give this man place; and then wilt thou begin with shame to take the lowest place. But when thou art invited; Go and sit down in the lowest place; that when he come, who gave thee the invitation, he may say to thee, Friend, move higher up; then wilt thou be honored before those at table with thee; for every one, who raiseth up himself, shall be brought down, and he, who humbleth himself, shall be exalted.—Then he said also to him, who had invited him, when you make a dinner or supper, (b) do not invite your Friends, nor your Brethren, nor your Relations, nor your rich Neighbors, lest they also invite you again, and a recompence be made you; but

EXPLANATION.

Div. XC.—(a) Watched every word he uttered, purposely in hopes of finding him contradicting some law or custom, that they might have matter of accusation against him.

(b) Our Savior does not certainly mean here to forbid hospitality and conviviality towards our Intimates and richer Friends, but like the precept afterwards, of hating Father and Mother, and others of the same import in the sermon on the mount, he means in this to draw the attention of his Disciples to the lowest of mankind, as equally regarded by their common Parent, the love of whom and not the approbation and reward of man, should be the only principle of those, who pretend to follow his example, who came to preach the Gospel to the Poor, who prayed, nay who died for his enemies; who takes distressed, famished, naked Prodigals, and introduces them in an acceptable manner to the smiles and careffes of
T a most

but when you make an entertainment, invite the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they have it not *in their power* to make thee a return, for a recompence shall be made thee in the resur-

rection of the Just.—And one of the Guests having heard these words, said unto him, Blessed is he, who (c) shall eat bread in the kingdom of God; and Jesus in answer spake again to them in Parables, saying.—The kingdom

EXPLANATION.

a most affectionate Parent, who willingly admits them to the riches and joys of heaven. To make entertainments then for our rich Friends may be done, but to help even our poor enemies in their distress must not be left undone.

(c) Who liveth at the time of the Christ and feedeth on the bread of life, believeth in the word of God, which is now life and joy to his Soul, and will hereafter introduce him to the enjoyment of Heaven. In answer to which exclamation, our Lord shews in the following Parable, That this blessing was offered to the Jews, whom, from the beginning of their separation, God had always been inviting and preparing by the Mosaical Institutions, and his Messengers the Prophets for that great event now fulfilled, the coming of his son into the world to deliver it from death, and his union with his followers through faith, with the consequent feast to their Souls, called here the marriage Supper; nay, that this hope had been the support and joy of all true Israelites, who yet did not live to see this day in the flesh. But after all this pains and these messages, our Lord shews them what reception the servants of the King usually met with, and the common excuses of inattention to the message; which we see were none improper to be made on another occasion; but this being the one thing needful the whole earth must attend, when God speaketh; or destruction will follow; as it did on these disregarding Jews; for not to hearken to such a gracious invitation, is a thousand times more stupid than for a condemned Malefactor not to pay the least attention to the offer of a Reprieve. Let us then profit by their neglect, we who were afar off, are graciously invited to partake of this heavenly repast; let us gladly accept of it, or we shall not be admitted to the marriage feast of the Lamb (Rev. xix. 7—10); but be thrust forth into the darkness, lamentation, and woe without the gate of Heaven; no excuses will be admitted, all things are prepared, even an acceptable dress to appear in, and the King's son to introduce us to the Presence: let us no longer then continue in a land of Famine, but believing in the word of God, come gladly by the direction of his Son to a land of plenty, and eat and drink to the life and comfort of our Souls; the beginning of that complete and eternal enjoyment, which awaits all, who thus faithfully continue unto the end.

dom of heaven is like a certain King, who made a great marriage supper for his Son, and invited many, and sent his servant at supper time to say to the guests, Come, for all things are now ready; and they would not come: and they each began to excuse *themselves*; the first said to him, I have bought a piece of ground, and must go and see it, I request you to look upon me as excused: and another said, I have bought five yoke of oxen, and I am going to try them, I beg of you to get me excused: and another said, I have taken a wife, and for this reason I cannot go; and that servant came, *and* informed his Lord of these things. He then sent out other servants, saying, tell those who were invited, I have prepared my dinner, my bullocks and fatlings *are* killed, and all things ready, come to the wedding; but they disregarding went away, this truly to his land, and that to his merchandize; while therest seizing the servants, abused and killed *them*. But the King hearing of *this* was incensed, and sent his armies *and* destroyed those murderers, and burnt their city: then he saith to his servants, the wedding is indeed prepared, but those invited were not worthy;

Go therefore immediately into the streets and lanes of the city, *and* into the cross-ways, and invite to the marriage, as many as you shall find, and bring hither the poor, and maimed, and lame, and blind. And the servant said, it is done, Lord, as thou didst order, and yet there is room. Then the Lord said to the servant, Go out into the roads and to the hedges, and oblige *them* to come in, that my house may be full, for I declare to you, that none of those men, who were invited, shall taste of my supper. And those servants, going out into the roads, gathered all together whomever they found, both bad and good; and the wedding was filled with guests. Then the King going in to see the guests, observed a man there not having on a wedding garment; and he saith to him, Friend, how came you in here without having on a wedding garment? but he had not a word to say. Then the King said to his servants, Bind him hand and foot, *and* take him away, and thrust him into the darkness without, there will be weeping and gnashing of teeth, for many are invited, but few (*d*) chosen.—Now great multitudes went with him, and he turned

EXPLANATION.

(*d*) Because having heard of an invitation, they will not yet stop to see a description of those who are invited; or hastily concluding through pride, that themselves must be of the number; or not giving credit to the whole of the Message, they presumptuously knock at the door of the house of entertainment, but cannot be admitted in such guise.

turned *and* said unto them, If any one cometh to me, and (e) hateth not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, nay and even his own life, he cannot be my Disciple: and whoever doth not (f) carry his Cross, and come after me, cannot be my Disciple: for, who of you being desirous of building a Tower, doth not first sit down, *and* calculate the expence, whether he hath sufficient to finish *it*? lest having laid the foundation, and not being able to finish *it*, all who see *it*, begin to laugh at him, saying, This man began to build, and is not able to finish. Or, what King going to engage in battle with another King, hath not first sat down, *and* considered, whether he can with ten thousand meet one coming against him with twenty thousand? and if not, hath not, while he is yet at a distance, sent an embassy, and

sued for terms of peace? Thus therefore every one of you, who doth not bid farewell to all his (g) possessions, cannot be my Disciple.

DIVISION XCI.

LUKE. XVI. 1—16 and 19 to the end.

The Parables of the unjust Steward, and Rich Man and Lazarus delivered, as our Lord proceeded towards Jerusalem.

THEN also he said to his Disciples—There was a certain rich man, who had a Steward, and he was accused to him of having dissipated his possessions; and having called him he said to him, What is this I hear of you? give an account of your Stewardship, for you can no longer manage *my* affairs. Then the Steward said to himself, what shall I do, for the Lord is going to take the Stewardship from me? I cannot

EXPLANATION.

(e) That is suffers the nearest and dearest Relation of Life, or even the performance of an otherwise necessary duty, to hinder a willing subjection and obedience to his commands.

(f) In allusion to the condemned being obliged frequently to carry the Cross, on which they were to be crucified: so that Christians are here commanded to hold themselves ready for any suffering on account of their religion, rather than deny the author of it.

(g) And if this has been really, and is still necessary to be practiced by all, who make profession of Christianity, whenever our Lord is pleased to call upon us for this purpose; how thankful, and how zealous in the propagation of the truth, ought those his disciples to be, who are suffered to be surrounded with abundant Possessions; but let such remember, that the heart must not be taken up with them, for we cannot serve God, and Mammon; the love of him must be wholly prevalent there, or we serve an Idol under his appearance, which is abominable in his sight, and will be destructive to us.

I cannot dig, I am ashamed to beg: I have determined what I will do, that when I be dismissed from the Stewardship; they may take me into their houses. And having called every one of his Lord's Debtors, he said to the first, How much owest thou to my Lord? and he said, a hundred measures of oil; and he said to him, take your book, and sit down immediately, and put down fifty. Then he said to another, and what do you owe? and he said, a hundred measures of corn; and he said to him, take your book, and set down fourscore. And the (a) Lord commended the unjust Steward, because he did prudently, for the children of this world are wiser

in the management of their affairs than the children of the light. And I advise you, make yourselves Friends from (b) the riches of injustice, that when you be destitute, they may receive you into everlasting habitations: the faithful in the lesser matters, is faithful also in the greater; and the unjust in the least, is unjust also in the greatest; if then you have not been faithful in unjust riches, who will (c) intrust you with the true? And if you have not been faithful in what belongs to (d) another, who will give you what is your own? No servant can serve two masters, for he will either hate the one, and love the other, or he will hold to the one, and despise the other: ye cannot serve

EXPLANATION.

Div. XCI.—(a) Whether Lord here refers to our Savior, or the Steward's master, it is evident from the whole of the Parable, that our Savior did not mean to commend injustice, craft, and worldly-wisdom in the least degree, but on the contrary, to shew his hearers, to what it would bring them; he here argues with them on their own Principles, and shews the Pharisees, how much more commendable and provident the foresight of this unjust and cunning Steward was, how much more consistently he acted according to his principles, than themselves, who pretended to believe in a future state of account, and yet had made no provision for a favorable reception there.

(b) The riches of injustice may here refer to the usual tendency of riches; or called so, in contradistinction to the true Riches, mentioned ver. 11. and certainly not to the recommendation of getting riches by injustice, but in Application of the Parable, to advise such a use of them, when in our possession, and perhaps however gotten, as may promote an entrance into, instead of an exclusion from heaven.

(c) If you have made a bad use of your temporal possessions, and advantages, how can you expect to have greater spiritual gifts bestowed upon you?

(d) Worldly things for which you are accountable Stewards, and which you cannot carry away with you.

serve God, and (e) Mammon.— Now the Pharisees also heard all these things, and being lovers of money they turned up their noses at him: and he said to them, you are of that kind of folk, who carry themselves with an appearance of righteousness in the sight of men; but God knoweth your hearts, for what is in high estimation amongst men is odious in the sight of God.—Now there was a certain rich man, and he was cloathed in (f) Purple and the finest Linen, living merrily and splendidly every day: and there was a certain Beggar, called Lazarus, who was laid down full of sores at his gate, and very desirous of being filled with the crumbs, which fell from the table of the rich man (g); but even the Dogs came, and licked his sores. Now it happened that the Beggar died, and that he was carried by the angels into the bosom of Abraham: and the rich man also died, and was buried: and lifting up his eyes in hell being in torment, he sees Abraham at a great distance, and Lazarus in his bosom; and calling out he said, Father Abra-

ham have pity on me, and send Lazarus, that he may dip the end of his finger in water, and refresh my tongue, for I am tormented in this flame. But Abraham said, Son, recollect, that thou hast received thy good things in thy life-time, and Lazarus in like manner the evil things, but now he is here in comfort, whilst thou art in agony; and besides all this, there is placed a great chasm between us and you, so that they, who would pass from hence to you, cannot, nor may they come over from thence to us: then he said I beg of you therefore, Father, that you would send him to my Father's house, for I have five Brethren, that he may bear witness to them, lest they also come into this place of torment: Abraham saith to him, They have Moses and the Prophets, let them hear them: then he said, nay Father Abraham, but if one went to them from the dead, they would repent: and he said to him, if they do not attend to Moses, and the Prophets, neither will they be persuaded, if one was to arise from the (h) dead.

DIVISION

EXPLANATION.

(e) The supposed God of Riches.

(f) The dress of Princes, and great men.

(g) Here seems to be a want of words to supply the sense, or otherwise there appears no reason for the addition, of the Dogs coming and licking the sores; but if there be here inserted according to some manuscripts, "and nobody gave unto him" what then follows, heightens the picture of distress; although one should yet think, he would scarcely have been conveyed there, had he not found some relief, which still indeed he might have from some, who frequented the great man's Table.

(h) This Parable contains the most important truths, expressed in the

DIVISION XCII.

LUKE, XVII. 11—22.

As our Lord goes through Samaria he cures the ten Lepers. The Gospel comes without ostentation, requires not superstitious attention.

NOW as he was going to Jerusalem it happened that he went through the middle of Samaria, and Galilee. And as he was entering into a certain village, there met him ten leprous men, who had stood at a (a) distance: and they called aloud, saying,

EXPLANATION.

the strongest colours. We here see the danger of an elevated station, which our Lord meant as a warning to the proud world-minded Pharisees: nor is the description of the rich man marked with any disgusting qualities, either as to the acquisition, or use of his wealth; for he lived elegantly, on what might be his inheritance; the condition also of the poor man was as low, pitiable, and calamitous, as can well be conceived, for the comfort and support of the most afflicted Poor. Death soon reverses the Picture, and we perceive the Beggar exalted and at rest in the fostering bosom of a most affectionate Father, while the rich man is depressed and overwhelmed in pain and torture; and his state is also unchangeable; no help, no remedy; but the additional agony in reflecting, that he might have been the means by his bad example of bringing his dearest Friends into the same place of torment. Let the rich then beware, lest they forget the Giver, and the intent of the gift; but there is no need of despair; although their difficulties and temptations are many and great, yet all things are possible unto God. Let the Poor and afflicted look forward with a cheerful hope and resignation to the will of their heavenly Father, confiding in his goodness and power, who will not suffer them to be tried beyond what he will enable them to bear; or their Poverty will prove a snare, and cause them to murmur against the alwise Disposer. And let us all be thankful, that yet we may come to the knowledge of the truth; let us now then look after what concerns our everlasting welfare, ere our eyes be closed in endless darkness; nor let us suppose, that any further revelation would induce us to think on these things; for if we will not believe on the testimony of that cloud of witnesses, especially that of the great Prophet himself, who has shewn his power over death, and the truth of his word; neither should we believe, were a multitude of departed Spirits to come even from the throne of God to assure us of the certainty of these invisible things.

Div. XCII.—(a) They had probably been obliged to keep at a distance from the Town by reason of their impurity, and seemingly also, by their raising their voice, had stopped short at a distance, as our Lord was approaching.

saying, Jesus Lord, have mercy on us; and he seeing said unto them, Go and shew yourselves to the (b) Priests. Now it happened, that they were cleansed, as they were going. And one of them perceiving that he was healed, returned, glorifying God with a loud voice; and fell down on his face at his feet giving him thanks; and he was a (c) Samaritan. Then Jesus answering said, Were not the ten cleansed? where then are the Nine (d)? have none been found returning to give glory to God, but this stranger? and he said

unto him, Arise and go away, thy (e) faith hath restored thee to health.—Being then asked by the Pharisees, When comes the Kingdom of God? he answered them and said, The Kingdom of God does not come with (f) observation, nor will you say, Behold, here,—or behold, there, for lo! the Kingdom of God is near unto you.

DIVISION XCIII.

LUKE, IX. 51—57.

Our Lord sharply reproves the Disciples, who would have had fire down

EXPLANATION.

(b) As a healed Person, according to the command of the Law, Levit. xiv. 2.

(c) One therefore, who had not such opportunities of knowing, who had not received so many mercies, nor consequently had had such obligations to gratitude, as the Jews.

(d) A question seems more agreeable to the surprize, than an affirmation: but which ever way taken, this striking instance of ingratitude in the Jews should shew us, how apt we all are to forget past deliverances, than which nothing is more hateful in the sight of God, or hurtful to ourselves in its consequences: and on the other hand we see in this instance, that when we be enabled to perceive undeserved and unexpected mercies of God, how the heart will overflow with thanks and praise. Let us then read and pray, that we may all be able to see, what the Almighty Creator, Preserver, and Redeemer hath done for all his Creatures.

(e) What was his faith? even that he should be healed: or he would not have gone to the Priest, to shew him, that his leprosy was removed.—Go then and do thou likewise.

(f) You need not be anxiously, much less craftily and superstitiously looking for this Salvation, for if your prejudices against its simple form did not obscure your sight, you would perceive, that the time is already come, and that it is near you: and if ever you do acknowledge it, you will not run about to call your neighbors, as if to see a sight of Pomp and Ostentation, but inwardly receive it, to your Peace and Comfort.—This then was clearly an intimation, that they should not look for a temporal Prince in their expected Messiah.

down from Heaven to burn a Samaritan village, which would not receive him.

NOW when the days of his being (a) lifted up were completed, he (b) undauntedly determined to proceed to Jerusalem, and sent messengers before him, and they going forward entered into a village of the Samaritans to make ready for him, but they did not receive him, (c) because his face was set for his

journey to Jerusalem: Which his Disciples James and John perceiving said, Lord, would you, that we should order fire to come down from Heaven and (d) consume them, even as Elijah* did? But he turning reprov'd them and said, You know not of what spirit you are; for the Son of Man did not come to destroy, but to save the lives (e) of men. —And they went onward to another village.

DIVISION

EXPLANATION.

DIV. XCIII.—(a) The word *ἀνελθὼν* may refer, either to his Ascension to Heaven, his going again to Jerusalem, or his being lifted up on the Cross: all tending to the same assertion, that the time of his death was near.

(b) An evident reference to Isaiah, l. 7, spoken in the Person of the Redeemer,

“The Lord Jehovah is my helper:

“Therefore I am not ashamed.

“Therefore have I set my face as a flint.” Bish. Lowth's transl.

and is very expressive, both of the Savior's courage, and his love, notwithstanding the foresight of his sufferings, with the reason also for this astonishing fortitude; and the same confidence in Jehovah is sufficient under the most afflicting Trials; for who can fail, if Jehovah be his helper?

(c) Why should this hinder his reception, unless that he thereby discovered his Attachment to the prescribed worship at Jerusalem at the great festivals, thus condemning theirs on Mount Gerizzim? we may observe then from hence the intolerancy of Party-Spirit, with the duty of forbearance also in those, who are actuated by the true Spirit of the Gospel.

(d) A strong instance of the revengeful temper of man, and in our Lord's answer, as strongly shewn, how opposite this is to the spirit of Christianity, which must ever leave vengeance to the Almighty, rejoicing rather in his forbearance, and never using compulsion or cruelty, but the gentle and attracting arts of persuasion, lenity, and forgiveness in the propagation of the truth.

(e) How then could Persecution ever spring from Christianity? O all merciful Savior, how hath thy name been perverted and

2 Kings i. 10—13.

U

blasphemed,

DIVISION XCIV.

MATT. XIX. 1—13. M. X.

1—13. J. X. 40 to the end.

Our Lord discourses concerning Divorces in his way from Galilee to Judea.

AND Jesus arose from thence, and comes into the borders of Judea by the side of the Jordan, into the place where John first baptized; and he continued there, and great multitudes followed him, and he cured them there. And many came to him and said, John indeed did no wonder, but whatever John said concerning this man, is true. Then according to his custom he again taught them; and many there believed in him.—And the Pharisees coming to him to try him, asked him, saying, Is it lawful for a man to put away his wife for every fault? Then he answering said unto them, What did Moses command you, and they said, Moses gave* leave to write a bill of separation and to dismiss her; why then did Moses give *this* command? And Jesus answering said unto

them, He wrote you this precept on account of the (a) hardness of your heart, but at the beginning of the world it was not so done; have you not read, that at the beginning God† made them male and female, and said, For this reason a man shall leave Father and Mother, and shall cling unto his wife, and they two shall be one‡ flesh? so that they are no longer two, but one flesh; what therefore God hath coupled together let not man divide asunder.—And his disciples asked him again in the house concerning this matter, and he says to them, Now I declare unto you, whoever shall put away his wife, unless for whoredom, and marry another committeth adultery against her; and he who marries her that is put away, committeth adultery; and if a woman should put away her husband, and be married to another, she committeth adultery. His Disciples say unto him, If the case of a man with his wife be thus, it is best not to marry: then he said unto them, all are not capable of

EXPLANATION.

Div. XCIV.—(a) The perversity of your temper, the driness, as it were, of your souls, your want of spirituality, being wholly given up to the insatiable humors of the flesh.—This permission then is a proof of your frowardness, but no justification of Divorce; for had you had any discernment, you would have seen from the original institution of marriage by God, that the connexion is indissoluble, as long as the Parties continue faithful to the contract, for which matrimony was principally appointed: and if you plead this excuse for Divorce, you know, that you are chargeable with the heinous sin of adultery.

blasphemed, verifying thine own observation, "I came not to send peace, but a sword."

* Deutr. xxiv. 1—3. † Gen. i. 27—29. ‡ Gen. ii. 24.

of this (b) matter, but they to whom it is given; for there are Eunuchs, who were born thus from their (c) mother's womb; and there are Eunuchs, who have been made (d) Eunuchs by men; and there are Eunuchs, who have made themselves (e) Eunuchs for the sake of the kingdom of Heaven. He who is enabled to receive *this*, let him receive it.

DIVISION XCV.

L. XVIII. 9—18. MATT. XIX.
13—16. M. X. 13—17.

The Parable of the Pharisee and Publican. Little children brought, whom our Lord blesses.

THEN also he spake this Parable to certain People, who (a) persuaded themselves, that they were righteous, and made no account of others.—Two men went up to the Temple to pray, the one a Pharisee and the other a Publican: the Pharisee standing by himself prayed thus—O God, I give thee thanks, that I am not like the rest of mankind, extortioners, unjust, adulterers, or even like this Publican; I fast twice in the week; I give tithes of all my possessions. And the Publican, having stood at a distance, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying,—O God, have mercy on me a sinner. I declare

EXPLANATION.

(b) Of abstaining from matrimony, of living continently without it.

(c) Who through default of nature are incapable of generation, or through coolness of constitution have no incitements to gratification; and therefore can abstain from marriage.

(d) Deprived of their natural members by the interested and unnatural cruelty of their Parents, or other Persons.

(e) Who have voluntarily determined to abstain from all connexions with women, that they might not be thereby hindered in their religious Duties.—Thus did many of the first Apostles and Preachers of Christianity, who were moving from place to place, whose lives were in continual danger, who therefore would have added to their trials and distresses by matrimony; but no other argument can be drawn from hence in favour of Celibacy, which is repugnant to nature, and through both pride and lust, productive of the most unhappy consequences, than that People, who have the gift of continency, or who are Ministers of Religion in certain situations, ought to avoid all avocations from the duties of their Profession, as much as possible: otherwise, be it remembered, that all the Christian virtues are drawn forth, exercised by, and evidently formed for Society.

Div. XCV.—(a) Or, who trusted in themselves; or trusted, that they were righteous for the sake of themselves, i. e. their own moral attainments.

declare unto you, This man went down to his house *(b)* justified rather than the other, for every one, who exalteth himself shall be brought low; and he, who humbleth himself, shall be raised up.—Then there were infants brought unto him, that he might put *his* hands upon them, and pray; but when his Disciples saw *it*, they chid those, who

brought them; *which* Jesus perceiving was much displeased, and said unto them, permit the little children to come to me, and do not forbid them, for the kingdom of God consists of *(c)* such; I solemnly declare unto you, whoever shall not as a little child *(d)* accept the kingdom of God, he shall by no means enter into it. And Jesus called them to him,

EXPLANATION.

(b) Acquitted, looked upon as just in the sight of God.—This Parable shews us in an alarming manner the deceitfulness of the heart, how Pride blinds us to our real characters, how ignorant it keeps us of the purity of God's law, of the inflexibility of his justice, and the unprofitableness of the best, who can never therefore claim his favor by their best attentions to his will, even should they allow with this Pharisee, that their goodness was the gift of God. But that none, who see their exceeding sinfulness and desert, may despair, we also have before us in the case of this humble, although sinful Publican, a cordial for every contrite heart, and encouragement for every sinner to sue for mercy; for we are so happy as to be assured, that God can be true to his word, can punish sin with death, and yet be the justifier of those, who believe in Jesus. Let us then, warned by this Parable, no longer depend on our moral attainments for the favor and protection of heaven: let us beware of the insinuations of Pride in comparing ourselves with others, even although we acknowledge, that it was God, who made the difference; for if there be a difference, it will be better discerned by others than ourselves; it will discover itself by humility, not by contempt of others. We here see also, that many things good in themselves and beneficial to others, both negative and positive virtues, as abstinence from extortion, impurity, and even justice in our dealings, may be practised by us out of a Principle of Pride or Convenience, without our being either just or pure; for our hearts must first be changed, through the knowledge of God, before we can live to his glory, before we can truly love him, or our brethren.

(c) New converts may aptly be compared to little children, in respect of their docility, and simplicity of character, being without prejudices, or duplicity; Infants also were admitted by circumcision into the Jewish, and were to be into the Christian Church by Baptism.

(d) Who conscious of his ignorance and weakness, comes to be taught, and supported. Look back to Div. lxxxviii. *(a)*.

him, and having taken them up in his arms, and laid his hands upon them, he (e) blessed them and went from thence.

DIVISION XCVI.

JOHN XI. 1—17.

Our Lord hears of the sickness of Lazarus in his way to Jerusalem.

AND a certain man, Lazarus of Bethany (a) the Town of Mary and her sister Martha, was sick. (Now it was the Mary, who had anointed the Lord with precious ointment, and had wiped his feet with her hair, whose Brother Lazarus was ill.) The Sisters sent

therefore to him, saying, Lord, behold, he, whom thou lovest, is sick. When Jesus heard it, he said, This sickness is not unto (b) death, but for the glory of God, that the Son of God might be glorified by it.—Now Jesus loved Martha, and her sister, and Lazarus: when therefore he heard, that he was ill, then he remained in the place where he was for two (c) days: afterwards he says to the Disciples, let us go again into Judea. The Disciples say to him, Master, the Jews are seeking to stone thee, and art thou going thither again? Jesus said, are there not (d) twelve hours in the day? if any one walk

EXPLANATION.

(e) This passage is very characteristic of our Lord's amiable tender and benevolent disposition. Who would not then, did they perceive the sympathy, and friendliness of his heart in conjunction with his Power, wish and strive to have the aid of such a Friend! if thou, Reader, wantest such an one; if thy heart panteth for him, as the thirsty Deer after the water-brooks, he is at hand to satisfy and refresh thy Soul; put thou thy trust in him, cast all thy care upon him, pour all thy complaints into his bosom, and thou shalt never repent of having done so, thou shalt never again be ashamed of him, nor he of thee; his Power, Goodness, and works are thine; and the time will shortly come, when thou shalt enjoy him perfectly and without interruption.

Div. XCVI.—(a) Near Jerusalem.

(b) By death here meaning, that they should not be deprived of the life and company of their Brother; that through this exercise of their faith, his Sisters might be comforted.

(c) That he might be dead before his arrival at Bethany.

(d) While I have the light of God's countenance, while I know it to be my duty to go even into danger, I cannot go amiss, I cannot fail of his protection; but if a man be self-willed, thus walking in the darkness of ignorance, every difficulty will stand, and hinder his progress.—This then is a lesson to us, not to fear the greatest dangers, when we know ourselves to be in the right line of duty; and on the other hand, to be continually seeking counsel from above, or we shall always be in doubts, fears, and distresses.

walk in the day, he doth not stumble, because he sees the light of this world; but if he walk in the night, he stumbleth, because there is no light in him; he spoke thus, and after this says to them, Our Friend Lazarus is at rest, but I am going to awake him. His Disciples therefore said, Lord, if he be asleep, he will do well. Now Jesus had spoken concerning his death, but they thought that he was speaking of the rest of sleep. Therefore Jesus then told them plainly, Lazarus is dead, and I am glad I was not there, on your accounts, that you may believe (e): but let us go to him. Then said Thomas, called Didymus, to his Fellow Disciples, let us also go that we may die with (f) him.

DIVISION XCVII.

MATT. XIX. 16 to the end. M.
X. 17—32. L. XVIII. 18
—31. MAT. XX. 1—17.

As our Lord was going to Bethany to raise Lazarus, he answers the young man's question, who inquired the way to eternal life; and shews the hindrance arising

from riches; promises great rewards to all, who, have given up any thing for him: but these not according to present rank; which is illustrated by the Parable of the Householder and Laborers.

AND when he was set out on his journey, a certain Chief running and kneeling to him, asked him, saying, Good Master, what shall I do, that I may inherit everlasting life? and Jesus said unto him, why dost thou call me good? no one is good, but one, the God? but if thou be desirous of entering into the life—Keep the commandments. He saith unto him, Which? and Jesus said*, Thou shalt do no murder—Thou shalt not commit adultery—Thou shalt not steal—Thou shalt not bear false witness—Do not defraud—Honor thy Father and thy Mother—and, Thou shalt love thy neighbor as thyself. The young man saith unto him, Master, I have kept all these things from my youth, what want I yet? Then Jesus looking upon him, (a) loved him, and said to him, Thou

EXPLANATION.

(e) From observing my power over death.

(f) Either referring to Jesus, on account of the danger he would be in at Jerusalem; or to Lazarus, who was dead; but the former sense seems much the most probable.

Div. XCVII.—(a) Not certainly for his ignorance of the extent and spirituality of the moral Law, nor for his conceit, that he had kept it; but he might pity him, and be pleased with his outward appearance, and also with this opportunity for the sake of him and others, of exposing his ignorance of the nature and intent of the Law

* Exod. xx. 12—18. Deut. v. 16—22.

Thou art yet deficient in one thing, if thou wouldst be *(b)* perfect, go away, sell whatever thou hast, and distribute to the poor, and thou shalt have treasure in Heaven, and come, take up the cross and follow me. But when the young man heard that word, he went away very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, looking about him he says to his Disciples, With what difficulty shall they, who have riches, enter into the kingdom of God? Then the Disciples were astonished at his words; but Jesus in answer again said unto them, Children, how difficult is it for those, who *(c)* trust in Possessions, to enter into the kingdom

of God, for it is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his Disciples heard it they were in very great perplexity, saying one to another, who then can be saved? and Jesus looking up at them says, It is an impossible thing with men, but not with God, for all things are possible with God.—Then Peter began to say to him, Behold, we have left all things, and have followed thee, what therefore shall we *(d)* have? And Jesus said unto them, I solemnly declare unto you, that you, who have followed me, shall in the *(e)* regeneration, when the son of man shall sit upon the throne of

EXPLANATION.

Law, and by proposing the following difficulty to make him acquainted with himself, and the vain attempt of his entering into life through the performance of the moral duties: and the word here translated “love,” will bear either of the above interpretations.

(b) A hint to him, that the Law required Perfection, as in Levit. xviii. 5. confirmed afterwards Rom. x. 3. 4. 5. 10. 11. and Jam. ii. 10—12.

(c) By our Savior's interpretation we see, that it is not the possessions, but the trusting in them, which destroys the soul. We see from hence also, what temptations, what obstacles they are to our passage to Heaven; we see moreover, that all things are possible to God; let us then believe in his Power and will to help us, let us commit our Souls to his care, and he will remove this, and all hindrances to our Peace; he will make the rough places plane; all things shall work together for our good; he will make a way to escape every temptation: set not then thine heart upon riches, for they will increase thy difficulties, and endanger thine everlasting welfare: neither be thou afraid of any evil thing: if God be thy Father and Protector, thou canst not want any thing that is good.

(d) Poor Peter had forgotten the injunction, “Give not to receive again;” he was putting in his claim to distinction in the kingdom of heaven for parting with his all, though little: what an encouraging supporting answer did he and his Fellow Apostles receive?

(e) By the answer given, This regeneration seems to refer to the last-day, the day of the renewal of all things, when the elements shall meet with fervent heat, &c. 2 Pet. iii. 10—14.

of his glory, even you shall sit upon twelve thrones, judging the twelve tribes of Israel: and every one, who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and of the Gospel, shall receive an hundred times as much in this present time, houses, and brethren, and sisters, and mothers, and children and lands (*f*) with persecutions, and in the world to come, everlasting life: but many, *who are* (*g*) first, shall be last; and the last, first: for the Kingdom of Heaven is like to a certain master of a Family, who went out early in the morning to hire workmen into his vineyard; and having agreed with the labourers for a (*h*) denarius a day, he sent them into

his vineyard. And going out about the third (*i*) hour, he saw others standing idle in the marketplace, and he said to them, Go you also into the vineyard, and I will give you whatever be right; and they went away. And going out again about the sixth and ninth hour, he did the same, and going out about the eleventh hour, he found others standing idle, and he says to them, why do you stand thus idle the whole day? they say unto him, because no one hath hired us; he says to them, Go you also into the vineyard, and you shall receive whatever be right. Now when the evening came, the master of the vineyard says to his Steward, Call the workmen, and pay them *their* wages, beginning from the last up to the first. And they who

EXPLANATION.

(*f*) This Promise is a very great promoter of fortitude and support under the severest trials, for if the Soul be at peace, if that be filled with joy, of what account are sufferings from without? Let us then never forget, that whoever loses any thing, through a pursuit of duty, all necessary wants shall be now supplied him by an everloving Father; and a recompence be made him, not only in time, but in eternity: while they, who are afraid of their lives for the kingdom's sake, shall lose them: they shall eat, and not be satisfied; they shall fear, where no fear is; they shall have Fathers, but not find Friends; for there is no peace, saith God, to the wicked.

(*g*) First in their own estimation, like the Pharisees; first in present distinction from Heaven, as the Jews; or first in worldly rank, as the rich man in the Parable. These all, unless they repent, shall be superseded by the humble Publican, the grateful Samaritan, and the poor despised Lazarus.

(*h*) A Denarius was about seven-pence, or seven-pence half-penny.

(*i*) From the beginning of the day or six in the morning; he went out therefore early; again, at nine in the morning; at noon; at three in the afternoon, and at five, the last hour of the day.

who came about the eleventh hour, received each a Denarius. Then the first comers thought that they should have received more, but they also received each a Denarius. And after they had taken it, they murmured against the master of the family, saying, The last have worked one hour, and thou hast made them equal with us, who have borne the weight and heat of the day. Then he answering said to one of them, Friend, I do thee no injustice, didst not thou agree with me for a denarius? take thine own, and go away, and I mean to give to this last the same as to thyself; is it not lawful for me to do what I will with mine own?

is thine eye evil because I am good? Thus the (k) last shall be first, and the first last, for many are invited, but few accepted.

DIVISION XCVIII.

JOHN XI. 17—55.

Jesus raises Lazarus from the dead at Bethany near Jerusalem, upon which the Council consulted to put him to death.

THEN when Jesus came, he found, that he had been already buried four days. (Now Bethany was in the neighbourhood of Jerusalem, about fifteen furlongs distant.) And many of the Jews had come thither to Martha, and Mary to comfort them concerning their brother. Now Martha, when

EXPLANATION.

(k) This Parable seems chiefly to refer to the later call of the Gentiles into the church of God; but to have also a double sense, respecting both Individuals and the Church, the present and future state, as appears both by its introduction and conclusion; for it should seem, "that many being invited but few accepted, or admitted to the rewards of the Gospel," cannot refer only to the earlier call of the Jews than Gentiles, because we know, that although the Gospel was first preached to the Jews, yet that they were rejected through unbelief, whereas the Laborers in the vineyard were all rewarded; altho' the early sent, i. e. the Jews had more hours to work than the Gentiles, who came as it were at the latter part of the day, when the chief of the work was done. However in every point of view, this Parable magnifies the goodness of God, and the freedom of his favors; for all, you see, were without work, all therefore obliged to their Employer, all had justice and mercy, but the last the greatest bounty. Nor does this contradict the assertion of all being rewarded "according to their works," for none but God can adjust quantity and quality, temptation, opportunity, and ability; from what then we have seen, let us depend on the fulfillment of every tittle of his word, however in some respects inexplicable by us. And let us all strive to do that work for which we were sent into the world, while yet the light of life shineth upon us, for the night will ere long come, when no man can work; a night long and horrible, for the sun will set, never to return.

when she heard that Jesus was coming, went to meet him; but Mary kept at home. Then Martha said unto Jesus, Lord, hadst thou been here, my brother would not have died, but I know, that whatever thou shalt even now ask of God, God will grant it thee. Jesus says to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again at the resurrection in the last day. Jesus said to her, (a) I am the resurrection and the life: he, who believeth in me, although he be dead, shall live; and every one, who liveth and believeth in me, shall never die: believest thou

this? she says unto him, Truly, Lord, I believe, that thou art the Christ the son of God, who wast to (b) come into the world; and having said thus she went away, and spoke to her sister Mary privately, saying, The Master is just by, and is calling for thee. When she heard, she rose up immediately, and came to him. (Now Jesus had not yet got to the village, but was in the place, where Martha had met him.) The Jews therefore, who were with her in the house, and were condoling with her, seeing that Mary rose up hastily and went out, followed her, saying, she is going

EXPLANATION.

DIV. XCVIII.—(a) If we recollect what our Lord affirmed of belief in him, John vi. 27 and 47. and John iv. 13 compared with his being the Light of Life, and the Author of Faith, by which spiritual life is generated; and with this Assertion, “I am the Resurrection and the Life,” that is, the cause of both; and keeps in mind also the present subject; will surely think, that our Lord here means, that the Spiritually as well as the bodily dead shall through faith be now alive unto God, be already in possession of a Life, which, as he affirms, in the next clause, shall never cease, altho’ the body returns to the dust. This was a most encouraging doctrine, likely to produce the strongest attachment, containing also more than the resurrection of the body, without denying what he had before asserted concerning it; John vi. 39, 40. which Martha acknowledged, and therefore required no proof. But if any one think, that the words will not bear this sense, they have yet in them in full force that glorious and reviving affirmation, That Believers never die, but are always alive unto, and consequently with God. “I am the resurrection, &c.” what Majesty, Admiration and Reverence must these words have conveyed! what Joy also to his Followers! They have the same if not greater effect now; for the testimony of Jesus is stronger to us than to them, and the knowledge through faith is the same. Now who can feel the power of these words without confessing the author of his life to be God thus manifested in the flesh? what Presumption otherwise in any inferior Being!

(b) Who was expected.

going to the grave to lament there. Then Mary, when she came where Jesus was, on seeing him, fell down at his feet, saying to him, Lord, hadst thou been here, my brother would not have died. Jesus therefore, when he saw her crying, and the Jews, who came with her, weeping, was *(c)* agitated in spirit, and disturbed, and said, where have you laid him? they say to him, Lord, come and see Jesus wept. The Jews therefore said, See, how he loved him. And some of them said, Could not he, who hath opened the eyes of the blind *(d)*, have managed, that even this man should not have died? Then Jesus being again inwardly disturbed, comes to the monument. (Now it was a Cave, and a stone *(e)* lay upon it.) Jesus says, Take away the stone; Martha, the sister of the dead man says unto him, Lord, he stinketh by this time, for it is the fourth day. Jesus says to her, Did not I tell you, that if you believed, you should see the *(f)* glory of God? They then took away the stone, where the dead man was laid.

And Jesus lifted up his eyes, and said, Father, I thank thee for having heard me, and I knew that thou hearest me at all times, but I spoke for the sake of the People standing about, that they may believe, that thou hast sent me; and after he had thus said, he called out in a loud voice;—Lazarus, come forth—Then the dead man came forth, bound hand and foot with grave-cloths, and his face wrapped in a napkin. Jesus says to them, Unbind him and let him go.—Then many of the Jews, who came to Mary, upon seeing what Jesus had done, believed in him; but some of them went away to the Pharisees and told them, what Jesus had performed. The Chief Priests therefore and the Pharisees assembled the Council, and said, What are we doing, for this man is performing many wonders? if we permit him in this manner, all will believe in him, and the Romans will come, and will take from us both *(g)* the Place and the Nation. Then Caiphas, one of them, being High Priest *(h)* that particular year said to them

EXPLANATION.

(c) What strength of feeling upon every occasion!

(d) Some particular blind man, whom they had seen restored to sight.

(e) Lay upon the mouth of the Cave, or Place hollowed out for the reception of the body.

(f) His excellencies shine forth in this instance of Power and goodness.

(g) The Romans, perceiving what a concourse he draws after him, will be jealous, and come and deprive us of our distinguishing privilege of the Temple worship, destroy us as a nation, and carry us into captivity.

(h) This seems rather to allude to the gift of Prophecy being then given, than to any Privilege of this sort resident in the High Priest.

them, You know nothing, nor do you consider, that it is expedient for us, that one man should die for the People, and not that the whole nation should (i) perish. Now he did not say this of himself, but being High Priest that singular year he (k) prophesied, that Jesus was about to die for the nation, and not for the nation only, but that also he should gather together into (l) one the dispersed (m) children of God. From that very hour then they consulted together to kill him. Therefore Jesus did not as yet appear (n) openly amongst the Jews, but went away from thence to a country near the desert, to a City called Ephraim, and there remained with his Disciples.

DIVISION XCIX.
MAT. XX. 17—29. M. X.
32—46. L. XVIII. 31—35.

Jesus on the road to Jerusalem foretells his sufferings: reproves the sons of Zebedee for their ambition, and shews them the only way to eminence in his kingdom.

NOW Jesus was going up to Jerusalem; and on the journey he went before them: and they were in (a) astonishment, and followed with fear; and he took the twelve Disciples aside on the road, and began to tell them what things were about happening to him, and said unto them; Behold, we are going up to Jerusalem, and all things written by the Prophets concerning the

EXPLANATION.

(i) To some, who were probably pleading the innocence of Jesus, the High Priest said, It was better to destroy even an innocent man, than for a whole nation to run the risk of destruction.

(k) This is one amongst many, if not most instances, of the double and sometimes manifold meaning of Prophetic Speeches; of the frequent ignorance of the speaker, as to the extent of his own words; and of the power and goodness of God, in making oftentimes the words, bad intentions and actions of the enemies of his people, subservient to their good.

(l) Unite into one body. This is already fulfilled through Faith and Love, the common Band of all Christians, wheresoever dispersed: it may also look forward to the gathering together of the dispersed Jews into one place, or one Faith, after the completion of the conversion of the Gentiles; and it will certainly be fulfilled in the assembly of the faithful in heaven.

(m) This seems to have been a favourite expectation of the Jews on the appearance of their Messiah.

(n) His hour of suffering and glorifying his Father was not yet come. Let us also look up to him, and he will teach us, when it is right to retreat, and proper to advance.

Div. XCIX.—(a) Astonished that he would go amongst his enemies, and therefore reluctantly followed him. But when he is before, who need fear to follow, knowing his all-conquering Power, and his never-ceasing Love.

son of man shall be fulfilled, for he shall be delivered to the (b) Gentiles, and the Chief Priests and Scribes, and they shall condemn him to death, and mock him, and scourge him; and he shall be insolently treated, and spitted on, and crucified; and he shall rise again on the third day. And they (c) understood nothing of these things; and this matter was hidden from them, nor knew they, what had been said.—Then there came to him the Mother of the Sons of Zebedee with her two children, James and John,

bowing down to him, and requesting a certain thing of him. And he said to her, what are you desirous that I should do for you? she said, grant that these my two sons may sit, the one on thy right (d) hand, and the other on the left, in thy Kingdom, in thy Glory. Then Jesus answering said, ye know not what ye ask; are you able to drink of the cup, of which I am about to drink, and to be (e) baptized with the baptism, with which I am baptized; they say unto him, We are (f) able: and he saith unto

EXPLANATION.

(b) The Jews were obliged to get him condemned by the Roman Governor, the Power over life being taken from them.

(c) Is not this astonishing after the information they had had, the pains he had taken to instruct them in the nature of his deliverance, and dominion. Is it not an absolute proof, that all the teaching, and opportunity that can be had, is ineffectual to real knowledge, without a preparation of the heart by divine inspiration. Let us then ask for wisdom from above, that we may have a right understanding in all things. Let us praise the goodness of that God, who has called us out of the darkness of Ignorance into the wonderful light of the knowledge of the Gospel; but let us also remember, not to our terror, yet as a pattern for our care, and a means of our humility, that there was a Judas amongst these Twelve, notwithstanding the Privileges he enjoyed, and the profession he made.

(d) Still you see panting for distinction! let this shew thee, O thou weak Believer, the patience of God, and the effect of his goodness; for recollect, what these men were enabled to do, and suffer for their master, and depend, that he will not quench the smoking flax.

(e) Are you able to undergo that pain, sorrow, and suffering, so as to be bathed, as it were, in blood and agony, which I am about entering upon? you know not what you ask, for the nearer you are to me, the more must you bear of the agonies of my death: learn then the nature of what you are undertaking, or you will not be able to go through with it.

(f) Still ignorant and confident! remember how well they performed this, when all forsook him and fled. Be not rash then in thy

unto them, you shall indeed drink of my cup, and be baptized with the baptism, with which I am baptized, but to sit on my right hand and on my left, is not mine to give, but shall be theirs, for (g) whom it is prepared by my Father.—And when the Ten heard of *it* they began to be much displeased with the two brethren, James and John : then Jesus calling them to him said, you know, that the Princes of the Nations

(h) tyrannize over them, and the great men shew their authority upon them, but it shall not be thus amongst you, but whoever would be great amongst you, let him be your minister ; and whoever would be first amongst you, let him be your servant, for even the son of man came not to be (i) attended on, but to attend, and to give his life a ransom (k), a deliverance for many.

DIVISION

EXPLANATION.

thy resolutions and professions ; doubt thine own strength, yet never hesitate about or distrust the power of God ; for although you see they were not able, when they thought they were, yet he enabled them afterwards through faith to glorify and spread abroad his name by their sufferings.

(g) This he kindly kept a secret from them and us ; for were we made acquainted with either the degree of pain or pleasure prepared for us, Trial would prove ineffectual, and the utmost mischief to others ensue.

(h) Worldly Power exalts its Possessors, and requires acts of servitude from its Inferiors ; whereas the greater in my kingdom are the more humble, obliging and watchful for the interests of all, even the lowest, even the worst of men, and greatest of enemies.

(i) After this declaration, so full and clear, that any temporal Power, Distinction or Authority could ever have been assumed by any Individual or description of men whatever, under any spiritual pretence ! but that it has been done, since our Lord foretold it, is another confirmation of the truth of his word. Yet woe to those, who exercise these antichristian Powers, so repugnant to the spreading the Gospel, and its constant effects, Humility, and Zeal also ; a Zeal, not indeed exerting itself by the weapons of Power and punishment, but of Persuasion and Benevolence, agreeable to the knowledge of the Truth.

(k) Whether the word *λύτρον* be derived from *λυω* to pay or discharge a debt for another ; or *λυω* to deliver or set one free, in the first sense seeming to include some trouble and price paid, as in the case of a ship ransomed, or a thing taken out of Pawn ; but in the latter, signifying merely deliverance, either with, or without trouble, suffering or expence ; is of no signification, as this passage shews us, how the deliverance was effected, even by the gift of his life.

DIVISION C.

MATT. XX. 29 to the end. M. X.
46 to the end. L. XVIII. 35 to
the end. and XIX. 1—11.

*Two blind men restored to sight at
Jericho: Our Lord entertained
by Zacchæus in his way to Jeru-
salem.*

NOW when he was near Jericho with his Disciples, and a great multitude following him, behold, (a) two blind men (*one of them* Bartimæus the Son of Timæus) were sitting in the road begging; and hearing the multitude passing along, they inquired what was the matter? then they told them, that Jesus of Nazareth was going by; and when they heard that Jesus was going past, they called out saying, Have mercy on us Lord, Son of David. And they who went before, reproved them, that they might be silent; but they called out the louder, Have mercy on us O Lord, Son of David. And Jesus stopped, and called them; and they inform the blind men, saying, Take courage, rise up, he calls you. Then Bartimæus throwing off his garment rose, and came to Jesus. And when they were near

he asked them, saying, what would you have me do for you? They say to him, Lord, that our eyes may be opened. Then Jesus being moved with compassion touched their eyes, and they immediately received sight. And he said, Go away, your faith hath restored you; and they followed Jesus on the road, glorifying God. And all the People, *who* saw it, gave praise unto God. —And he entered into, and passed through Jericho. And behold, there was a man called Zacchæus, a chief Publican, and very rich, and he was desirous of seeing who Jesus was, and he could not, on account of the multitude, because he was low in stature; and running before he got up a Sycamore-tree that he might get a sight of him, for he was about to pass by it. And Jesus when he came to the place, looking up saw him, and said to him, Zacchæus, make haste down, for I must continue at your house to-day. And he made haste down, and received him with joy. And all who saw it, muttered, saying, That he was gone in to be entertained by a man, who is a sinner. —(b) Then Zacchæus

EXPLANATION.

Div. C. —(a) The reason, why Mark and Luke mention only one, while Matthew two blind men, might be the eagerness and importunity of Bartimæus, which appears by his throwing off his upper Cloathing, that he might hasten to Jesus; and this circumstance making a deeper impression on the Spectators, will account for the distinction, rather than supposing them two different Facts.

(b) We may suppose that this did not happen till some time after he had been with our Lord, and his words and manner had made an impression on his heart.

chæus standing up said to the Lord, Behold, Lord, the half of my Possessions I (c) give unto the Poor, and if I have defrauded any one of any thing I (d) restore him fourfold. Then Jesus said unto him, This day Salvation is come to this house, for as much as even this man is a child of Abraham (e); for the son of man came to search for, and to save that, which was (f) lost.

D I V I S I O N C I.

LUKE, XIX. 11—29.

Parable of the Pounds in our Lord's journey to Jerusalem.

NOW after they had heard these things, he added and spake a Parable, because that he was near Jerusalem, and they were thinking that the kingdom of God was about to appear immediately (a); he said therefore—A certain nobleman went into a distant (b) country to take upon

himself a kingdom, and to return again. And calling his ten servants he gave them ten Pounds, and said to them. Trade, till I come. But his citizens hated him, and sent an embassy after him saying, we will not have this man to reign over us. Now on his return from having received the kingdom, he ordered those servants to whom he had given the money, to be called to him that he might know what each had gained by traffick. Then the first came and said, Lord, thy Pound hath produced ten Pounds; and he said to him, Well done, thou good servant, because thou hast been faithful with a very little, do thou take the command over ten cities. And the second came and said, Lord, thy Pound hath made five Pounds; and he said also to him, And be thou over, five cities. Another likewise came and said, Lord,

E X P L A N A T I O N.

(c) It appears by our Lord's observation on this resolution of Zachæus, that he was only then brought to a sense of himself; these intentions then of Justice and Liberality were the effects of Penitence and a renewed mind; consequently the present Tense must have a future signification, and means not "I give", but, "I am disposed to give, or will give."

(d) You see true Conversion produces not only a good intention in future, but an attempt also to make all the reparation in our power to those, whom we have by any means injured.—Go and do thou likewise, or thou hast much reason to doubt, that thou art not yet turned from evil unto good

(e) Which he has discovered by his being actuated by the same faith with Abraham.

(f) A comfortable doctrine for those, who perceive themselves lost sinners, driving away despair, and introducing hope.

Div. Cl.—(a) That he was going to sit upon the throne of Israel.

(b) To receive the Investiture of a kingdom from a foreign superior Prince.

Lord, behold thy Pound, which I have kept laid up in a napkin, for I was afraid of thee, because thou art a severe man, thou takest up, what thou didst not lay down, and reapest, what thou didst not (c) sow. Then he saith to him, I will condemn thee, thou wicked servant, from thine own mouth: knewest thou that I am an austere man, taking up what I have not laid down, and reaping what I have not sown, why then didst thou not put my money into the Bank, that when I came I had received it with increase (d)? Then he said to

those who stood by, Take the Pound from him, and give it to him who hath the ten Pounds. (And they said to him, Lord, he hath ten (e) Pounds!) for I declare unto you, that there shall be given to every one, who hath; but from him who hath not (f), even what he hath, shall be taken away from him. Moreover, bring hither those mine enemies, who were not willing that I should reign over them, and kill *them* in my presence (g). —And having spoken thus, he went before on his way up to Jerusalem.

DIVISION

EXPLANATION.

(c) Requiring more than thou enablest to perform.

(d) If I was apt to require more than I ought, you might have been assured, that I should have expected from you, what you certainly could have performed.

(e) They seemed to think therefore, that he had already been sufficiently rewarded.

(f) Made a good use of what was intrusted to him.

(g) This Parable was spoken to draw off his Followers from all expectations of his going to take upon himself any temporal authority amongst them; and to shew also, that he was going to leave them to take possession of his Kingdom, but should return again to require an account of whatever he had intrusted to their care; which he will do at his return to judgment, when he will reward all men according to their works; they who have had little, will have the less required; they who have lived under the Law, shall be judged by the Law; they who have enjoyed the benefit of the Gospel, and have abused or neglected the improvement of their gifts, shall be beaten with many stripes; in vain shall they plead the severity of the Lord's temper, for such a plea shews their idleness in not inquiring, what that really is, in the only place, where they can find his real disposition described; or if they have been informed of this, they then are convicted of unbelief; while the true reason is, an obstinate refusal of his spiritual dominion; but let such consider the final issue, for shortly, he who is to come, will come; to punish his enemies with everlasting destruction, and to reward his Friends with perfect and eternal enjoyments. Let this then be the support of the one, while it is a terror to the other.

DIVISION CII.

JOHN XI. 55 to the end and XII.

1—12.

The Passover being near, they were expecting Jesus at Jerusalem, when they went to apprehend him. He calls at Bethany, where Mary anoints his feet with perfumed ointment.

NOW it was near the time of the Jewish Passover, and many out of the country went up to Jerusalem before the Passover to purify themselves. Then they looked about for Jesus, and said one to another as they were standing in the Temple, what think you, that he will not (a) come to the feast?—Now both the Chief Priests and the Pharisees had given orders, that if any one knew where he was, he should discover it, that they might take him up.—Then Jesus, six days before the Passover, came to Bethany, where was Lazarus, who had died, whom he raised from the dead. They had therefore made a supper for him there, and Martha was waiting, but Lazarus was amongst those who sat at table with him. Then Mary taking a Pound of ointment of pure very precious (b) nard, anointed the feet of Jesus, and wiped his feet with her hair; and the house

was filled with the odor of the ointment; therefore Judas Iscariot the son of Simon, one of his Disciples, who was about to betray him, saith, Why was not this ointment sold for three hundred denariuses (c), and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and had the purse, and carried whatever was put into it. Then Jesus said, Let her alone, she hath kept this against the day of my (d) embalming; for you have the poor with you at all times, but you have not me at all times.—Then a great multitude of the Jews knew that he was there, and they came not on account of Jesus only, but that they might see Lazarus also, whom he had raised from the dead. And the Chief Priests consulted together to put Lazarus also to death, because many of the Jews went away on his account, and believed in Jesus.

DIVISION CIII.

MATT. XXI. 1—18. MARK, XI. 1—12 and 15—19. L. XIX. 29 to the end. XXI. 37—38. J. XII. 12—20.

Our Lord makes his publick entry into Jerusalem riding on an Ass
in

EXPLANATION.

(a) All males were commanded to go up to Jerusalem three times a year at the three great Festivals, Deut. xvi. 16.

(b) A sweet smelling ointment, extracted from a certain eastern shrub or plant.

(c) Between nine and ten pounds value.

(d) Referring to his death, that this therefore might be considered as the last expensive respect she should ever pay him.—Some imagine, that only part of the ointment being then made use of, our Lord hinted to what purpose the rest might be put.

in the midst of the acclamations of the People, and proceeds to the Temple, which he cleared of Traders; his reception from the People further provoked the Chiefs of the Jews, who are determined to have his life.

AND when they were approaching to Jerusalem, and were come to Bethphage and Bethany unto the Mount of Olives, then Jesus sent two of his Disciples, And saith unto them, Go into the village before you, and on your entrance you shall find an Ass tied and a foal with it, on which no man hath ever sat, untie and bring them to me; and if any one say to you, why do you this? say, because the Lord is in want

of them; then will he immediately send them. And the messengers went away and found as he had told them, and the Foal tied on the outside of the door, where two ways met; and they untie him; and as they were letting the colt loose, its owners said unto them, why do you let the colt loose? and they said, The Lord wants it; then they (a) let them go away. And they brought the Ass and the Foal to Jesus, and put their clothes upon it, and sat Jesus thereon.—Now the whole of this was done to fulfil what had been spoken by the *Prophet, who said, Speak to the daughter of Sion—(b) Be not affraid, behold, thy King cometh

EXPLANATION.

DIV. CIII.—(a) This is a Proof of the truth of his word—of his foreknowledge—and of his power in the direction of the heart, even against natural inclination.

(b) This publick entry of our Lord into Jerusalem, and the manner in which he came, afford to all men encouragement to become his Disciples, as well as support to those who have fled to him for help, and a lively Pattern also of humility: for he rode on an untamed colt of a beast remarkable for its stubbornness, thereby shewing, how easy for him to govern the unruly wills and affections of men; he rode on an Ass, from hence discovering the nature of that kingdom which he was establishing, so very different to the pomp of all earthly dominions; on a borrowed Ass, hereby encouraging the poorest to become his subjects. He might have a further design also in chusing this particular beast, even to remind them of the original command of God, not to trust to horses or any animal strength for their protection, for that the Almighty alone was their deliverer and safeguard; thus endeavouring to bring them back to the simplicity of Theocratical Government: Deut. xvii. 16. Is. ii. 7 and 31. 1 Hof. i. 7. from comparing these passages we shall see the propriety of the Christ's thus riding on this beast, which was yet by no means the cheap and contemptible animal amongst them, that it is amongst us

* Zeck. ix. 9.

cometh unto thee meekly, even sitting upon an Ass, even upon a Foal of a beast of burden.—Now his Disciples did not understand these things at first, but when Jesus was glorified, then they recollected, that these things had been written upon him, and that they had done these things unto him.—Then the Multitude, who were with him, when he called Lazarus out of the grave, and raised him from the dead, bore witness (c); for this reason also many People came to meet him, because they had heard, that he had done that miracle. On the morrow a great number of People, who were come to the feast, hearing that Jesus was coming to Jerusalem, took branch-

es of (d) Palm trees, and went out to meet him, and cried out, (e) Save us, blessed be he, who cometh (f) in the name of the Lord, the King of Israel. Then a very great multitude spread their Clothes in the road (g), and others cut down branches from the trees and scattered in the way. Now when he was near, and already at the descent of the mount of Olives, the whole multitude of the Disciples, they who went before and they who followed, began to shout for joy and to praise God with a loud voice for all the mighty works, which they had seen, saying, Welcome to the son of David (h), blessed be the King, who cometh in the name of the Lord, blessed

EXPLANATION.

us, as appears from a variety of Passages.—Moreover, he came meekly, shewing that all who are subjects of his kingdom have come into it through meekness and humility. What then has the poorest sinner to fear? Have not all cause to rejoice, that Jesus is exalted to be a King, both able and willing to provide for and protect all his subjects; that his dominion produces Peace and Joy, both present and future; and that it is an everlasting dominion, still increasing in Power, Wisdom, and Goodness. You then, who find, that you are unable to govern yourselves, who long for peace, pleasantness, and safety, Come to the all-powerful and most beneficent Jesus, and he will appease your troubled souls; he will defend you from all the Powers both of earth and hell; and being members of his kingdom now, you shall reign with him in glory hereafter.

(c) To the truth of that fact, which was an inducement to others to go to meet him.

(d) In token of joy.

(e) Hosannah is a word of exclamation for help; and seems to imply a welcome also to the expected salvation.

(f) I. e. the Christ.

(g) As a token of respect.

(h) This shews that they acknowledged him to be the Messiah. Now, Reader, recollect the desertion of this admired, applauded King, at his trial and crucifixion, that thou mayest not be elevated with

blessed be the Kingdom of our Father David—Peace (i) in heaven, and glory and salvation in the highest.—Then some of the Pharisees from amongst the multitude said unto him, Master, reprove thy Disciples; and he said to them in answer, I tell you, that if these were silent, the stones would cry out. The Pharisees therefore said one to another, Do you see that you have no effect, behold, the world is gone after him?—And as he approached, looking upon the city he wept (k) over it, saying, Oh! hadst but thou, even in this thy day, known what would have promoted thy peace, but now it is hidden from thine eyes; for the time is coming upon thee, that thine enemies will throw up a rampart about thee, and encircle thee, and hem thee in on every side, and level thee to the ground, and thy children within thee; nor will they leave in thee (l) one stone upon another; because thou hast not understood the season of thy visitation.—And when he entered into Jerusalem the whole city was in commotion, saying, Who is this? and the People said, This is Jesus the Prophet of Nazareth in Galilee. And Jesus went into the Temple of God, and he thrust out those who sold and bought in the temple, and (m) overturned the tables of the money-changers, and

EXPLANATION.

with the applauses or dismayed by the frowns and scorns of the world; also, that thou mayest be well acquainted with the cause of thy profession of attachment to this King of Israel, lest thou be disappointed, when thou standest most in need of his support.

(i) Acclamations for the Peace now effected between heaven and earth, which would redound to the glory of God, the happiness of men, and ought to produce their praise in the highest degree.

(k) How tenderly impressed was he with sorrow at the approaching miseries of this unfeeling impenitent City! let her dreadful destruction be a warning to us to think now on what concerns our present and eternal peace, now, that he so affectionately calls us to turn from the evil of our ways, lest he no longer strive with us, but give us up to our own vile affections, till the measure of our iniquities being full, he calls us to judgment and condemn us to everlasting misery.

(l) A sentence most dreadfully and literally fulfilled by the Romans at the siege of Jerusalem. Let us then learn from hence, that every tittle of his word, however seemingly improbable, Whether of vengeance against his enemies, or protection of his friends, will be exactly fulfilled.

(m) Look to the 20th Division, where you will see, that he seemed there to begin as well as now to end his publick life with the same punishment and abhorrence of their misuse of the Temple.

and the seats of those who sold doves, and would not permit any one to carry a vessel through the temple; and he taught saying unto them, * It is written, "My house shall be called by all nations a house of Prayer, but you have made it a den of thieves," —And the blind and lame came to him into the temple, and he cured them. And when the chief Priests and the Scribes saw the amazing things which he did, and that the Boys cried out in the temple and said, Hosannah to the son of David, they were ready to (n) burst with rage, and said to him, Do you hear what these are saying? and Jesus said to them, Yes—Have you never † read, "Out of the Mouth of (o) Infants and Sucklings thou hast appointed praise."—And he was daily teaching in the temple. And the chief Priests and the Scribes and the Principal People sought to destroy him, but could not find how to do it, for all the People heard with Attention, and hung upon the words of his

mouth. And when he had looked around upon all things in the day time as he was teaching in the temple, when the evening came, he went out of the city with the twelve, and lodged at Bethany on the mount called the mount of Olives.

DIVISION CIV.

MAT. XXI. 18—20. M. XI. 12—15. 19—20. L. XXI. 38 to the end. J. XII. 20 to the end.

On our Lord's return to Jerusalem he blasts a barren fig tree: shews the necessity of his death: is troubled, prays, and is answered by a voice from heaven: shews the infidelity of the Jews: retires again in the evening.

NOW as he was returning in the morning from Bethany into the City he was hungry, and perceiving a fig-tree at a distance having leaves, he came to it to see, if he could indeed find any thing upon it; and when he was got to it, he found nothing but leaves

EXPLANATION.

(n) This is ever the effect of unbelief, the horrid temper of the children of darkness; finding no rest nor peace themselves, they are ever at work to disturb the peace of believers: but it is beyond their power, for its author will ever be its promoter, and support, even under the greatest persecutions.

(o) How astonishingly ungrateful is every child of man! Oh! that those, who have received most, who have most reason and power to praise, should be too frequently, O beneficent Lord, the most forgetful of thee! Oh! enable us to shew our love and gratitude by the intire dedication of the best years of our lives to thy use and service: bring us unto thee by the knowledge of our weakness, as new born babes, to receive nourishment from thy word and spirit.

* Is. lvi. 7. Jer. vii. 11. † Ps. viii. 2.

leaves, for it was not a season (a) for figs: and Jesus said to it, Let no fruit proceed from thee, nor any man ever again eat of thy fruit: (and his Disciples heard it) then the fig-tree was immediately (b) withered.—And all the People came to him early in the morning into the temple to hear him. Now there were some Greeks at the feast amongst those, who had come up to worship. These then came to Philip, who was of Bethsaida in Galilee, and asked him, saying, Sir, we are desirous of seeing Jesus: Philip comes and tells Andrew, and then Andrew and Philip relate *it* to Jesus. And Jesus made answer to them, *and* said, The time is come for the (c) son of man to be glorified. I solemnly tell you with the greatest truth, that unless a grain of wheat which falleth on

the land, die, it continueth single; but if it die, it produceth much fruit. He who loveth his life shall lose it; and he, who hateth his life in this world, shall keep it unto life everlasting. If any one attend on me, let him (d) follow me, and where I am, there also shall my servant be; and if any one serve me, *my* Father will esteem him. Now is my soul (e) disturbed, and what shall I say? Father, deliver me from this hour; but for this very purpose I have come to this hour: Father, glorify thyname: Then there came a voice from heaven—I have both glorified *it*, and will glorify it again—The multitude therefore who were standing *about*, and heard *it*, said, That there was a thunder clap; Others said, an Angel hath spoken to him. Jesus answered and said,

This

EXPLANATION.

Div. CIV.—(a) If it be asked, why then did it incur our Lord's displeasure? evidently, as a warning to the Jews and all men, of the consequence of appearance without practice, and of that destruction which was coming upon such hypocrisy: for it seems from the nature of the fig-tree in its own country, that when you see it in full leaf, you may expect fruit; although this was two months before the usual time: or, the tree being so vigorous, he might expect to find some of the second crop of the last year, which was not uncommon.

(b) You see his word is always truth.—Learn then to respect his threatnings,—Rest upon his Promises.

(c) He seemed here to mention his death, that the strangers might not expect to see in him a temporal Prince.

(d) Remember you must follow him, whithersoever he leads, even although contempt, and persecutions be before you, if you have a mind to be with him.

(e) You see that he could feel, and how much must his foreknowledge have increased his apprehensions! Let this display then the superiority of his Fortitude, and the strength of his regard for us sinners and our salvation.

This voice was not on my account, but on yours. Now is the judgment of this world, now will the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself (*f*). (Now he said this to shew by what death he was about to die.) The People made answer to him, We have heard from the Law, that the Christ continueth for ever, and how then art thou saying, That the son of man must be lifted up? (*g*) who is this son of man? Then Jesus said to them, the light is with you for a little while longer; walk, while you have the light, that darkness may not overtake you; and he who walketh in the darkness, does not know, whither he is going: while you have the light, believe in the light that you may be children of light.—Jesus spake these

things; but although he had done so many wonders before them they did not believe in him, that the word of *Isaiah the Prophet, which he spake, might be fulfilled,—“Lord, who hath believed our report, and to whom hath the arm of the Lord been discovered?” On this account they could not believe, for †Isaiah said again—“He hath blinded their eyes and stupified their heart, that they might not see with their eyes, and understand in their heart, and be changed, and I should heal them.” Isaiah said these things, when he saw his glory and spoke of him.—However, some indeed even amongst the chief rulers believed in him, but they did not make a confession, because of the Pharisees, that they might not be put out of the synagogue, for they loved the (*h*) honor of men rather than the

EXPLANATION.

(*f*) By both the meritorious effects of my death, and the attractive influences of so wonderful and excessive an instance of my affection for mankind, in which also they will find a balm for every wound, and a supply for every want.

(*g*) As thou sayest thou art going to be taken away, art not thou then the Christ?

(*h*) How many daily follow this example, and lose every thing truly valuable for a little temporary profit and applause.—But can any thing be more stupid? Can the creature ever be happy without the favor of the Creator? If this were possible, how ridiculous, to lose eternal for short lived enjoyments! to fear him also, who can at his utmost only afflict a Body, which would be supported under all trials by Patience and Fortitude, rather than him who can involve both Soul and body in everlasting misery! especially if we add the consideration likewise of the inconstancy of the praise of men, bestowed too frequently upon the most worthless Flatterers, while they

* Is. liii. 1. † Is. vi. 9—10.

the honor of God.—At that time Jesus cried out and said, He who believes in me, does not believe in me, but in him who sent me: And he who sees me, sees him, who sent me. I am come a light into the world, that every one, who believeth in me, should not remain in darkness; and if any one hear my words, and do not believe, I do not pass sentence upon him (i), for I did not come to condemn the world, but to save the world. He who rejecteth me and receiveth not my words, hath one condemning him; the word, which I have spoken, this will condemn him at the last day; for I have not spoken of myself, but the Father, who hath sent me, he ordered me, what to say, and what to speak; and I knew that his commandment is life everlasting; what things then I am speaking I relate in the same manner, in which the Father hath said *them* to me.—And when the evening was come he went away out of the City, and was concealed from them.

DIVISION CV.

MAT. XXI. 20—22 and 23—28.

MARK, XI. 20—25 and 27 to the end. LUKE, XX. 1—9.

As our Lord was returning to Jerusalem in the morning, his Disciples take notice that the fig-tree was withered; from hence he observes to them the efficacy of Faith; and silences some of the Council, who came to question him concerning his Commission for what he did.

NOW as they were passing by in the morning they saw the fig-tree dried up from the roots; then the Disciples perceiving *this* were astonished, saying, How soon is the fig-tree withered? and Peter recollecting (a) says to him, Look, Sir, the fig-tree which thou didst curse, is withered away; then Jesus answering said unto them, Have Faith in God, for I truly and positively declare unto you, that if you have faith, and a clear discernment, you shall not only do what *has been done* to the fig-tree, but also whosoever shall say to this mountain, Be thou lifted up and thrown into the

EXPLANATION.

they who seek the praise of God, will find in him a never failing Friend, and at the same time they will become the most useful members of society, and enjoy not only the inestimable approbation of their own conscience, but also the applause of the best of mankind. Dare then, Reader, to be happy; seek the Glory of God in the first instance, and thou wilt be the best Friend to thyself, the more useful to thy Relations, and more respectable in the sight of all men.

(i) Now.

Div. CV.—(a) The circumstances that happened the night before.

the sea, and shall not hesitate in his heart, but believe, that what he is saying, shall be done, it shall be according to his word: therefore I affirm to you, all things whatsoever you shall ask in Prayer, believe that you are receiving *them*, and they shall be accomplished for you.—Then they come again to Jerusalem, and go to the Temple, and while he was on one of those days walking and teaching the People in the Temple, and preaching the Gospel, the chief Priests and the Scribes and the Elders of the People came unto him, and said to him, Declare to us by what (b) authority thou art doing these things, and who it is that hath given thee this right to do these things. Then Jesus said to them in answer, I also will ask you one thing, which if you answer me, then will I tell you, through what power I am doing these things—Whence was the baptism of (c) John? from heaven; or from men? Give me an answer.—Then they consulted together saying, If we should say, From Heaven, he will say to us, why then did you not believe him? But if we say, From men, we are afraid, that all the peo-

ple will stone us, for all men are persuaded, that John was a Prophet; therefore they gave Jesus for answer,—We do not know from whence it proceeded.—Then Jesus answered them, neither do I tell you by what authority I am doing these things.

DIVISION CVI.

MAT. XXI. 28 to the end. M. XII. 1—13. L. XX. 9—20.

The Jews reprove by the Parable of the professing but disobedient son: and their conduct with their consequent destruction shewn by the Parable of the vineyard let out to Husbandmen.

THEN he began to speak to them in Parables.—Now, what is your opinion? a man had two sons, and coming to the Elder he said, Son, Go away and work to day in my vineyard; but he answering said, I will not; thinking however better of it afterwards, he went, Then going to the second, he spoke after the same manner, and he made answer, I go, Sir, but he went not. Which of those two did the will of the Father? they say to him, The (a) first. Jesus says to them, I declare unto you with great truth,

EXPLANATION.

(b) A strange question for them to ask! but followed by an answer as full of conviction as of truth. And remember, Believer, that this wisdom is on thy side, for both thine information and conduct through every trial.

(c) Which so many of you attended, and approved of.

Div. CVI.—(a) This Parable is a solemn warning to all men now, as it was then to the Jews, of the danger and abominable presumption of naming the name of God, and calling ourselves his children,

truth. That the Publicans and the Prostitutes (*b*) go into the kingdom of God before you: for John came unto you in the way of righteousness, and you did not believe him; while the Publicans and common Prostitutes believed him; but you, on perceiving *this*, did not afterwards change your mind, so as to believe him.—Then he began to speak unto the People this Parable, *saying*, Hear another Parable.—There was a certain Master of a Family, who (*c*) planted a vineyard, and hedged around it,

EXPLANATION.

children, without the utmost reverence for and obedience to his will. And how many do now a-days profess submission to him and belief in the Scriptures as his revealed will, and yet act in direct contradiction to what he has therein prescribed both for their own good, and the test of their regard for him! By what opprobrious name would this behaviour be marked, were it exercised towards an earthly Prince? Remember however before it be too late, that although God is patient, he is also just. Trifle then no longer, concerning thy Soul's best interest, but seek to know and pray for power to do the will of thy heavenly Father.

(*b*) Shew you the way to God's favor through repentance. These despised Sinners on the preaching of the Gospel gladly accept of Salvation; while you proud Pharisees see no need of repentance, that you might be saved.

(*c*) The Prophet Isaiah, Ch. v. 1—8 had made use of the same Image to warn them of their approaching captivity: Now as they knew that this did come to pass, our Savior's similar application ought to have been very alarming to them; but this strong Parable, in which is painted what God had done for them, and how they had always despised his commands, and abused his servants, what also they were now about doing to his only and well beloved Son, with the destructive consequences to themselves and nation, had no other effect than to excite the greater indignation against him. Let us then take warning by their fall: they lost the kingdom through unbelief of his word, let us then fear, lest the same condemnation and for the same reason does not overtake us; for if God did not spare them, how much less will he spare us? Let us recollect also, that Pride, Covetousness, and Self-indulgence kept them from believing? let us not then be high-minded, but beware of the lust of the eyes, the pride of life, and the praise of men rather than the praise of God, always keeping in mind those great truths—That our Lord came to save that which was lost—To save us from our sins, therefore his dominion is spiritual.—From hence, also, that there is hope for the worst, and strength for the weakest.

it, and dug a (*d*) winefat in it, and built a Tower (*e*), and let it to Husbandmen, and left his country for a considerable time. Now when the Vintage approached, he sent his Servants to the Husbandmen, to receive its fruits: but the Husbandmen took his servants, this they beat and sent him away empty; and that they killed; and another they stoned. He sent again to them other servants more than the first, and they treated them in the same manner, stoning and wounding one in the head, and having beaten and contemptuously treated they sent him off empty: again he determined to send a third, and they cast him out also, and after they had wounded then they killed him; and many others, some they beat, and some they killed. Then the Lord of the Vineyard said, What shall I do? (Having now one Son his beloved) I will send my beloved Son, perhaps, when they see my son, they will pay respect to him; he sent him

therefore unto them last of all. But when the Husbandmen saw the son, they said one to another, This is the Heir, come, let us kill him, and seize upon his inheritance, and it shall be our own; and having taken him they thrust *him* out of the Vineyard, and killed him. When therefore the Lord of the Vineyard come, what will he do unto those Husbandmen? They (*f*) say unto him, He will miserably destroy those wicked men, and let the vineyard to other Husbandmen, who will render him the fruits in their seasons. Then Jesus looking earnestly upon them, said, He will come and destroy those Husbandmen, and give the vineyard to others; therefore I declare unto you, That the kingdom of God shall be taken from you, and given to a nation producing its fruits. But when they heard *this*, they said,—God forbid. Jesus says to them, Have you never read in the *Scriptures? “The (*g*) Stone, which the builders re-
jected,

EXPLANATION.

(*d*) The winefat was sometimes under ground in hot countries, and received the Juice of the Grape from the Press. See Bish. Lowth on Isai. v.

(*e*) The Tower is supposed to be the building for the tools and perhaps residence also of those, who cultivated the Vineyard.

(*f*) They could condemn the vileness of such conduct in others, while their pride kept them from perceiving that themselves were the guilty Persons. However the sentence, which they pronounced to be due to such behavior, was literally and fully executed upon them.

(*g*) I, although little in your eyes, am become the Prince and Savior of Israel, on whom its whole strength and glory depends.
I am

jected, is become the head of the corner. This was the Lord's doing, and it is wonderful in our eyes." And whoever shall fall upon this stone, shall be broken to pieces; but on whomsoever it shall fall, it will crush him to atoms.—And when the Chief Priests and the Scribes and Pharisees had heard his Parables, they immediately sought to lay hands on him, for they knew that he had spoken this Parable against them; but they feared the People, because they looked upon him as a Prophet. Leaving him therefore they went away.

DIVISION CVII.

MAT. XXII. 15 to the end.

MARK, XII. 13—38. L. XX.
20—45.

Our Savior by the wisdom of his answer to the Pharisees and Herodians concerning the lawfulness of paying tribute to Rome, evades the snare they hereby lay for him. He answers also an objection from the Sadducees, and

proves the resurrection. Shews likewise the inquiring Pharisees the first and great commandment; and silences them and all others with asking them to reconcile David's calling the Christ both his Son, and his Lord.

Then the Pharisees went and took counsel together, how they might ensnare him in his discourse. And watching for, they send unto him some of their Disciples with the Herodians (a), spies pretending themselves to be just men, that they might lay hold on his words, and so deliver him up to the power, and authority of the Governor. Now when they were come, they say to him, Master, we know that thou art true; and teachest the way of God in truth, nor dost thou care for any one, for thou regardest not the countenance of men, tell us therefore what thine opinion is? Is it lawful to pay tribute to (b) Cæsar, or not? Shall we give, or shall we not give? Then Jesus knowing their evil designs,

EXPLANATION.

I am the sanctuary of that Temple, which is your pride; and whoever is offended at my present appearance and doctrine, will receive much spiritual hurt, but they who do not at last receive me as the Christ, shall be intirely ruined.

Div. CVII.—(a) A Party attached to King Herod, consequently to the Roman Power also, because the Romans supported Herod's Interest

(b) After much flattery they put this most insnaring question. Had he answered in the affirmative, he would have incurred the displeasure of the People, and have been thought not to have understood the Law and the Prophets. Had he answered in the negative, he would have been liable to the Roman authority, as a seditious Person; but with what astonishing address does he avoid both, and at the same time inculcate a moral lesson of Justice, and a cheerful contribution to the expences of Government.

designs, said, Why, you Hypocrites, do you tempt me? shew me the tribute money, bring me a Denarius to look at: upon which they brought him a Denarius; and he saith unto them, Whose figure and Inscription hath it; they said to him—(c) Cæsar's: Then he made answer—Return therefore to Cæsar what belongs to Cæsar; and to God, what belongs unto God. Now when they heard they were astonished at his answer, nor could they lay hold on his words before the People, but were silent; and leaving him went away.—On the same day the Sadducees (who deny that there is a (d) resurrection) came to him and asked him, saying, Master, Moses left us in *writing—That if any man's brother die and leave a wife, but leave no children, his brother should take his wife, and raise up seed for his brother. Now there were with us seven

brethren; and the first died after marriage, and having no issue left his wife for his brother: thus also *did* the second, and the third, to the seventh; the seven took her, and died childless: then last of all the woman also died. Therefore at the resurrection, when they arise up, whose wife of the seven shall she be, since the seven had her for a Wife? Then Jesus answering said unto them, You are mistaken, *because* you do not understand (e) the Scriptures, nor the power of God. The children of this world marry and are given in marriage; but they who shall be thought worthy to obtain that world and the resurrection from the dead, when they shall arise, neither marry, nor are given in marriage, for they cannot (f) die any more, because they are equal to the (g) Angels in Heaven, and are the Children of God, being the Children of the

EXPLANATION.

(c) It is the Coin and bears the Image of Cæsar the Roman Emperor.

(d) Who made profession of disbelieving the existence of either Angel or Spirit; consequently, that also of the human soul in a state of separation; and are supposed to have had a belief of the extinction of the soul on the dissolution of the Body.

(e) An answer worthy of remembrance! how often do we all perplex ourselves through ignorance of the scriptures; an ignorance arising from pride, Prejudice, Lust, or Sloth. To our reading let us always then add prayer for a spiritual understanding in all things, and a heart inclined to the testimonies of God.

(f) There is therefore not this reason for matrimony.

(g) Happy Privilege! But let us remember that we must be raised from the death of sin now, before we can be exalted to this most desirable state hereafter.

* Deut. xxv. 5.

the resurrection. Now as to the resurrection even Moses at the bush hath clearly shewn, that the dead arise. Have you not read in the *book of Moses, that God spake to him, *and* to you at the bush saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now God is not the God of the dead, but of the living; therefore all (*h*) are living with him; you are then in a very great error. And when the multitude heard *this* they were struck with astonishment at his doctrine.—Then the Pharisees hearing that he had silenced the Sadducees, were gathered together (*i*) for the same purpose. And one of the Scribes, a Lawyer, coming *and* hearing them reasoning together, *and* perceiving that he had answered them well, asked a question to try him, saying, Master, which is the first (*k*) great commandment of all in the Law. Then

Jesus said to him, the first of all the commandments is—Hear † O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy life (*l*), and with all thy mind, and with all thy strength:” this is the first and great commandment. And the second is (*m*) like it—‡ Thou shalt love thy neighbour as thyself:” there is no one commandment greater than these: the whole Law and the Prophets depend on these (*n*) two commandments. Then the Scribe said to him, Well Master, thou hast declared the truth, for there is one God, and there is none other but he, and to love him with the (*o*) whole heart, and with the whole understanding, and with the whole life, and with the whole strength. And to love *his* neighbor as himself, is more than all the whole Burnt-Offerings and Sacrifices. Then Jesus when he perceived,

EXPLANATION.

(*h*) All who die in the Lord. This seems the clearest proof of their life with God.

(*i*) Either to the same place, or for the same purpose of cavilling.

(*k*) They seemed like many since, to have spent their time in disputing about the nature of the commandments, and thereby promoted captiousness, envy and pride, so opposite to the spirit of every rule of life.

(*l*) As the powers of the soul are here distinctly mentioned, *ψυχή* seems to refer to those of the animal body.

(*m*) A likeness of derivation, for he who loves God, loves his neighbor also.

(*n*) The sum and substance of all Religion, to which all ceremonies should lead, and for which they were instituted.

(*o*) Observe.—With the *whole*, not a divided heart.

* Exod. iii. 6. † Deut. vi. 4, 5. ‡ Levit. xix. 18.

perceived, that he had answered with wisdom, said unto him, Thou art not (*p*) far from the Kingdom of God.—Now while the Pharisees were gathered together, Jesus, when he was teaching in the Temple, asked them saying, How mean the Scribes in saying, that the Christ is the Son of David? What is your opinion concerning the Christ, whose son is he? they say to him, *The son of David.* He says to them, How then does David himself by the holy spirit in the book of * Psalms call him Lord? saying, "The Lord said to my Lord, do thou sit on my right hand, untill I make thine enemies (*q*) thy foot stool." If therefore David himself call him Lord, how

then is he his son?—And a very great multitude of people heard him with pleasure. And no one was able to answer him a word, nor dare any one from that day forward ever ask him another question.

DIVISION CVIII.

MAT. XXIII. 1—37. M. XII. 38 to the end. L. VI. 39—40. XX. 45 to the end. XI. 47—52. XXI. 1—5.

Our Lord very severely reproves the conduct of the Pharisees and Lawyers: commends the liberality of the poor Widow in the Temple.

THEN Jesus spoke in his doctrine to the multitude and his Disciples, while all the People attended

EXPLANATION.

(*p*) Because thou perceivest the necessity of loving God and thy neighbor, with the obligation of the Law. It seems as if we may add without presumption, that this Divine, altho' not far from, was yet not come to the Kingdom of God; he saw the duty, but could not perform it; and where this is the case, we are told we have not seen, what God hath provided for our souls; for we love God, because he first loved us: we must be humbled, before we can be exalted to the hopes of an inheritance amongst the saints; then also shall we be kept in humility, perceiving that after all our doings we are unprofitable servants, who have never loved nor obeyed, as we ought, and that our salvation comes from the particular favor of God. Let us then pray, that the knowledge of the Law may shew us the necessity for the righteousness of the Christ, who is the end of the Law to all those, who believe. Or, our knowledge will increase our pride, and prove our greater condemnation.

(*q*) Already, Believer, hast thou seen part of this prophecy fulfilled; thou hast seen the son of David rising victorious over sin and death, exalted at the right hand of Jehovah, to be King of Kings, and Lord of Lords; fear not the completion; Death shall be swallowed up; victory also is surely thine; the powers of Hell shall not prevail against thee.

attended to him, saying, The Scribes and the Pharisees sit in the Chair of (a) Moses; therefore observe you, and do all things whatever they may order you to (b) observe, but follow them not in their practices, for they say, and do not. Beware of the Scribes, for they bind heavy and insupportable burdens, and lay *them* upon men's shoulders, while they will not stir them with their finger; but they

do all their works to be (c) seen by men; they breadthten their (d) Phylacteries, and enlarge the (e) fringes of their vestments, *and* are fond of walking in long Robes, and love respectful notices in the Markets, and the first places at entertainments, and the chief seats in the synagogues, and to be called by Men, Rabbi, Doctor; but be not you called (f) Teachers, for One is your Instructor, the Christ; and all you

EXPLANATION.

Div. CVIII.—(a) They are the public readers, and explainers of the laws of God delivered by Moses.

(b) Our Lord's Disciples, you perceive, were to pay no other attention even to what these public Teachers commanded, than what was consistent with the writings of Moses, however they might pervert his meaning by false interpretations, and injurious traditions. From hence then we deduce, that it is the duty of all to attend on the word of God, however objectionable the Minister may be, either in conduct or interpretation; but at the same time, to regard neither his words, nor conduct, any further than they be consonant to the doctrines of Scripture. Observe then to attend, yet to try all things, by the infallible standard of Truth.

(c) How powerful is Pride in the human heart! How many will give their Substance to feed the poor, and almost their bodies to be burnt, to get themselves a name amongst weak, corrupt, perishable Beings like themselves, although they repeatedly find every opposition to their fame from the pride of others: when a small part of that trouble, without either anxiety, or disappointment, would make them contented now, and happy for ever! Need we a stronger proof of human ignorance, and imbecility?

(d) Pieces of parchment on which certain portions of Scripture were written, which, as they were commanded (Exod. xiii. and Deut. vi.) "to bind the law on their heads;" and to let it be, "as Frontlets (or forehead bandages) between their eyes," they took in a literal sense, and accordingly bound them to their Foreheads.

(e) Another abuse of a commandment, given as a means of recollection, and improvement in holiness and gratitude. Numbers, xv. 38 to the end.

(f) A warning to all Ministers, how they covet Spiritual Titles, and Distinctions.—Indeed that such should have ever been conser-

you are Brethren; and do not call any one upon earth (g) Father, for One who is in heaven, is your Father; nor be ye called Masters, for you have one Director, the Christ, and the greater amongst you shall be your attendant: but he, who shall raise up himself, shall be brought (h) down; and he, who shall humble himself, shall be exalted. And woe be to you Scribes and Pharisees Hypocrites, for you shut the kingdom of Heaven upon men, while you do not go in yourselves, nor permit those, who were going, to enter in. Woe to you Scribes and Pharisees Hypocrites, for you devour the widows families, and for appearance sake, make long prayers; on this account you shall receive a more abundant condemnation. Woe unto you Scribes and Pharisees Hypocrites, for you have gone about Sea and Earth to make one Convert, and when it be done, you make him twice as much a child of Hell as yourselves.—And he spake to them a Parable, Can the blind direct the blind, shall not both fall into a Pit? Woe then to you

blind Leaders, who say, whoever shall swear by the Temple, it is nothing; but whoever shall swear by the Gold in the Temple, he is bound; you fools and blind, which is greater, the Gold, or the Temple, which makes the Gold sacred? Also: whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift upon the altar, it is binding; you are foolish and blind, for which is greater, the gift, or the altar which sanctifies the gift? He therefore, who has sworn by the altar, sweareth by it, and all things upon it; and he, who sweareth by the Temple, sweareth by it and by him, who dwelleth in it; and he, who sweareth by the heaven, sweareth by the throne of God, and by him, who sitteth upon it. Woe to you, ye Scribes and Pharisees Hypocrites, for you give Time of Mint, Anise, and Cummin, and omit the weightier matters of the Law, Justice, and Mercy, and Faithfulness; you ought to have done those, but not to have left these undone; ye blind Guides, who strain (i) out a Gnat, while you swallow down a Camel.

EXPLANATION.

red on, or sought by the Ministers of the humble Jesus, is a proof of the perversion of Christianity, and proceeds from the same Principle which has raised the most absurd, absolute, and diabolical temporal dominion on a basis designed for the promotion of humility, equality, and benevolence.

(g) And yet is this in constant use in the address to the Romish Clergy, and the High Priest himself is called, Holy Father.

(h) Which we shall find true, not only in an individual, but general sense also; especially amongst ecclesiastical Societies.

(i) Who are very exact in the smaller Matters, while you are regardless of those of real consequence.

a Camel. Woe unto you, ye Scribes and Pharisees Hypocrites, for you make clean the outside of the cup and the dish, while within they are full of Rapine and Intemperance; thou blind Pharisee, clean the inside of the cup and the dish first, that their outside may be clean also. Woe to you ye Scribes and Pharisees Hypocrites, for you are like whitened Monuments, which indeed look fair on the outside, but within are full of bones of the dead, and every impurity: thus you also appear just before men, while within you are full of deceit and injustice. Woe to you Scribes and Pharisees Hypocrites, for you build the Tombs of the Prophets, and ornament the Monuments of the just, and your

Fathers killed them; yet you say, Had we lived at the time of our Fathers, we would not have been abettors with them in the blood of the Prophets; so that you bear witness unto yourselves, that you are the children of them, who killed the Prophets; you certainly give testimony to, and (k) agree with the actions of your Fathers, for they indeed killed them, and you build their monuments, you then have filled up the measure of your Fathers, you Serpents, offspring of (l) Vipers, how will you escape the condemnation of Hell? for this reason also the wisdom of God hath said, Take notice—I will send to them Prophets, and Apostles, and wise Men, and Scribes, and they will kill and crucify

EXPLANATION.

(k) Shewing the same spirit of persecution by your behaviour to me, and by keeping up a memorial of these your Fathers transactions, notwithstanding your pretended disapprobation of their wicked measures.

(l) Our Lord expresses himself very strongly against the Hypocrisy of the Pharisees and Interpreters of the Law, both for the sake of themselves and succeeding ages, setting forth the pernicious qualities and consequences of Profession without Practice: and may we all take warning from these his reproofs, without justifying from hence that severity of personal Invektive, which too many, under the pretence of just reproof, are too apt to use towards others; not considering the example of meekness and patience, that our Savior every where else affords, nor the difference between his penetration, perfect knowledge, and purely benevolent intention, and our short-sightedness, and captious envious passions. Let us consider then, that to inflame is not the way to gain the affections; yet let us manfully endeavour to unveil every Hypocrisy, taking the greatest care in our manner of doing it, that we discover neither pride, envy or malice: Our sufficiency for this necessary, but arduous undertaking must proceed from that divine Wisdom, which alone can teach us, what, when, and how to speak.

crucify *some* of them, and whip *others* of them in your synagogues, and pursue them from city to city, that all the righteous blood spilled upon the earth may come upon you.—That the blood of all the Prophets shed from the foundation of the world may be required of this generation, from the blood of righteous Abel, unto the blood of Zachariah the son of (m) Barachiah, whom you * murdered between the Temple and the Altar; I solemnly affirm to you, that all these things shall come upon this generation.—Now Jesus was sitting opposite the treasury, and looking up he saw the rich throwing their gifts into the treasury; and he perceived, how the people threw in money, and many rich threw in much; then a certain poor widow came, and threw in two mites, which make a farthing: and calling his Disciples to him he saith unto them, I positively declare unto you, that that poor widow hath put (n) more into the treasury than all, who have put in; for all those have cast in for

an offering to God from their superfluity, whereas she did put in out of her scantiness, whatever she had, her whole substance.

DIVISION CIX.

MAT. XXIV. 1. to the end. M. XIII. 1. to the end. L. XVII. 22. to the end. XXI. 5—37. XVIII. 1—9. XII. 35—49.

Our Lord shews his Disciples the destruction that was coming upon Jerusalem: describes the signs, and great distress, that will precede its demolition, with advice how to escape: and then proceeds to foretell the total overthrow of the Jewish nation by Images including the final destruction of the world at the great Judgement; concluding, that since the exact time was kept secret, and would come unexpectedly upon careless observers, with strong and repeated admonitions to continual watchfulness.

THEN Jesus going out was leaving the Temple, when his Disciples came to him to shew him its buildings, and while some were saying,

EXPLANATION.

(m) The Zechariah that seems here meant, was the son of Jehoiada; if so, Barachiah might either be another appellative of that Priest, or more probably a mistake of the transcriber, arising from the Prophet Zechariah's being the son of Barachiah.

(n) You see it is not the quantity of the gift, but the intention, and ability of the Giver, that makes the distinction in the sight of God. Thus the poor Widow's liberality was commended, while the conduct of the more affluent Ananias and Sapphira were condemned, because it proceeded from wrong motives, and was in pursuit of improper ends.

* 2 Chronicles, xxiv. 21.

saying, That it was (a) ornamented with beautiful stones, and offerings; one of his Disciples saith unto him, Master, look what stones and buildings *are here!* Jesus made answer, See you not all these great buildings? I solemnly affirm unto you, the days will come, in which a (b) stone shall not be left here upon another without being thrown down.

—And as he was sitting upon the mount of Olives opposite to the Temple, the Disciples, Peter, and James, and John, and Andrew came privately to him, saying, Master tell us, when will these things be, and what *will be* the sign when all these things shall be about to be done, and of thine appearance, and the conclusion of the (c) age? Then Jesus making answer

EXPLANATION.

DIV. CIX.—(a) It is recommended to every one, who can procure Josephus's History of the Jewish war in English to read it with this Division, which will have many and good effects, not only in throwing light upon the subject, but also in shewing the astonishingly minute completion of our Savior's Prophecy, thereby adding weight to his testimony, and assuring that all things, whether of Promises or threatenings will be fulfilled; and it will introduce us to such a scene of horror brought by these People upon themselves, through their unbelief, and its Concomitants, Faction, Sedition, Covetousness, Ambition, and Debauchery of every kind, that we will hope it may be the means, with God's help, to open our eyes to our own Individual and National Character at this very alarming Period; lest we also fall under the wrath of the Almighty. Josephus's Testimony is very much to be depended on, for he being a Jew, an Eye witness, nay a Commander in this very war, and a Priest, must have been so strongly prejudiced in favour of his own Nation and Cause, as not to have been led to misrepresent for the sake of gaining the favor of his new Masters, Facts of such publick notoriety, and therefore easily to be contradicted, both by them and a multitude of others; he was also no Promoter of Christianity, and therefore every way qualified to be an Historian of that time, for which indeed he seems to have been delivered almost miraculously by Providence.—In 5th Book, 5th Ch. and 6th Sect. of Josephus's account of the Jewish war, in either Hudson's edition of the Greek, or Whiston's translation into English, you will see in the description of the Temple, how magnificently it was built, and ornamented, and the astonishing size of some of the stones, which were 45 Cubits long, 5 high, and 6 broad. A Cubit was about one foot and a half.

(b) Improbable as this then seemed, it was almost literally, and most astonishingly the case about 37 years after; even against the desire and attempts of Titus the Roman General. Jewish War, B. vi. Ch. 4 and 9; and B. vii. Ch. 1.

(c) From hence we see, that the conclusion of the age referred to the time of his appearance, which again is particularised by the destruction of the Temple.

answer to them began to say. Take care that no one deceive you—for many shall come in my name, saying, I am the (d) Christ; and —The time approaches; and shall impose upon many; but do not you go after them: and when you shall hear of wars, and disturbances, and rumours of wars, be you not alarmed, for it is necessary that all these things should first happen, but the end is not yet —Then he said to them, Nation will rise up against (e) Nation, and Kingdom against Kingdom, and there will be great (f) earthquakes in different places, and famines, and pestilential diseases, and disturbances, and terrible appearances, and great (g) signs from heaven, but

all these *will be* the beginnings of sorrows; then look you to yourselves, for before all these things they shall lay their hands upon you, and persecute, and deliver you up to the Councils, and Synagogues, and Prisons, and they shall beat, afflict, and kill you, and you shall be brought before Governors and Kings on my account for a testimony to them; and you shall be (h) hated by all Nations for my sake; but it shall turn to you for a testimony (i); yet the Gospel must be first published to all Nations. And when they shall bring *and* deliver you up, determine within yourselves not to premeditate a defence, nor be you careful before hand, nor thoughtful, what you shall answer, for

EXPLANATION.

(d) Many seemed to make these divine pretensions just before, and at that time, as we read Acts, viii. ix. and Jos. Ant. xx. iv. Hudd. Edit. but xx. v. Whist. and 1 John iv. 1—4. Acts, v. 36. from whence we may conclude the general expectation of the Christ about that period.

(e) As wars had been mentioned before, our Lord here seems to mean internal insurrections and dissensions of the neighbouring People, with whom the Jews mixed and dwelt, which was confirmed by fact in a variety of instances.

(f) History informs us of these in diverse Places, and their usual Attendants, Famine, and epidemical disorders, are mentioned also, the first in Acts, xi. 28, the 2d Joseph. Jew. War, Book IV. Ch. VI.

(g) Consult Jos. B. vi. Ch. v, in concurrence with the Roman Historian Tacitus, Book 5th of his History.

(h) All of which ill treatment fully came upon them, as we perceive from the Acts of the Apostles, and the History of those times; nor are we to wonder at this, notwithstanding true Christianity is so promotive of the best, and real interests of both Individuals and Societies, because it cannot accommodate itself to the vices, or countenance impropriety in any shape or any person, therefore Pride and Depravity will ever hate and oppose it.

(i) Both of your integrity and fortitude, and of their obstinacy and cruelty.

for you are not the speakers, but the holy spirit; because I will give you a mouth and wisdom, which all your opponents shall not be able to (k) contradict, or resist. And at that time many shall be brought to (l) totter, and shall betray one another, and shall hate one another; Brother shall deliver up Brother to death, and father the (m) Son; and you shall be be-

trayed also by Relations and Friends, and they shall put *some* of you to death; and Children shall rise up against Parents, and cause them to be put to death; and you shall be hated by all for my name's sake, but not a hair of your head shall be (n) lost: in your patience keep possession of your (o) Souls. Then many false (p) Prophets shall arise, and

EXPLANATION.

(k) Which we see verified in the case of Stephen, Acts vi. 10. And of Paul before Felix, Acts, xxiv. 25.

(l) As he had foretold, Mat. xiii. 21, when persecutions would arise. Thus Phygellus, Hermogenes, and Demas forsook St. Paul, and we find many also, in whom Religion had taken no root not only turning away, but giving evidence also against the Christians. Look well therefore, Professor, to thine heart, and endeavour to find out, why thou hast taken upon thee the name of Christ; whether or not thou art looking to a temporal kingdom; whether also thou hast counted the cost, and art willing to risk the damages; or thou wilt be an easy prey to the assaults of the evil One.

(m) The strongest natural ties, you see, are insufficient to keep the Soul steadfast in its duty to God or Man. In the time of great danger or advantage, nothing, but that true affection, which is derived from the love of God, can brave the storms of hatred, contempt, and danger; yet is this, as you may perceive both in the History of the Apostles, and indeed every true Believer, stronger than death, so that all the Powers of Hell are not able to prevail against it.

(n) Whether this proverbial expression refers to their signal escape and deliverance of the Christians, before the City was entirely inclosed by the Roman Army; or in general to the providential care of God over them, is not material; as the trust and hope of a Christian looks forward to the whole of his existence, and considers the present as by far the least pleasant part of the prospect. As then some of them were warned of death, and others to flee, as soon as the signs of the times appeared, it would afford strong consolation to Both, and assure them, that the Lord knoweth how to deliver the Godly out of the power of their strongest enemies, whether by the mercies of a joyful death, or unexpected temporal means, in both cases equally to his glory, and their gain.

(o) Be collected, let not these alarming circumstances agitate your spirits, and destroy your fortitude: Remember my Presence, my Power,

and shall cause many to err; and through the prevalence of Iniquity the love of many shall grow (q) cold; but he who continueth steadfast unto the end, he shall be saved. And this Gospel of the Kingdom shall be (r) published over the whole world for a witness to all the Nations, and then the end shall come.—Now when you shall perceive that Jerusalem is incircled with armies, and the (f) Abomination of Desolation, mentioned by Daniel the

EXPLANATION.

Power, and my Love; and let Patience have her perfect work in you.

(p) As Simon the Magician, Acts. viii. 9. And False Apostles, 2 Cor. xi. 13. and as Hymeneus and Philetus, 2 Tim. ii. 17

(q) This is ever the effect of adversity in the visible Church; it tries the strength of every foundation, and bears away too many from their Profession; but it also strengthens true faith, which then takes root downward, and bears fruit upward. Learn then to look more to thyself than to the state of Religion in the heart of others. Know, on what thou hast cast thine own hope; look forward only to that; recollect, that thy Savior guides the Helm; that the Port of heaven must therefore soon be thine; that thou art forewarned: regard them neither the prosperity of the wicked, nor the unsteadiness of Professors; but remember, that he only, who perseveres unto the end, shall be saved.

(r) This was supposed to have been accomplished within the compass of 30 years, as to most, if not all places in the world, as may be collected from Colos. i. vi. and xxiii. and Rom. x. 18. And it ought to be remarked, that as the Gospel was to be preached to all the known world before this advent of the Christ to judge the Jewish Nation; so before its general conversion, before the coming of the Lord with his brightness to destroy the man of sin, (2 Thes. ii. 8.) the fullness of the Gentiles (Rom. xi. 25.) is to come in; and this must proceed from the preaching of the Gospel to all Nations, which by the present eagerness after the discovery of the habitable parts of the Globe, we may hope, is at no great distance; for the whole creation groaneth, and travaileth in pain together, untill that happy deliverance be effected.

(f) From these different expressions of the same event by different Evangelists, we may collect, That the "Abomination of Desolation" foretold by Daniel, related to the Roman army besieging Jerusalem, and placing their standard (to which they afterwards sacrificed) on that holy ground, which was a detestible sight in a place dedicated only to the worship of the one true God, and the cause of its desolation, and being forsaken by God, who permitted this horrible transaction for the punishment of the unbelieving, and disobedient Jews. Consult Bishop Newton's Dissertations on the Prophecies. Vol. II. Dis. 19.

the * Prophet, standing where it ought not, in the holy Place, (Let him who readeth, *be careful to understand*) then be you assured, that its desolation is approaching: then let those who are in Judea (t) escape to the mountains, and they, who are in the midst of it, go out; and they in the country not come into it: on that day let not him, who

shall be on the top of the House, come (v) down into the house, nor enter into it to take away any thing from thence; nor let him, who is in the field, return back to take up his clothes. Remember Lot's wife. If any one be too attentive to preserve his life, he shall lose it; while whoever shall (u) lose his life, shall preserve it: for these are days of vengeance,

EXPLANATION.

(t) When this event happened, then was the time for Believers to flee; then was the sanctuary to be polluted, the daily sacrifice to be taken away, the Jewish Polity to be abolished, and the Kingdom of the Christ to be established. Accordingly we find in Joseph: Jewish War, Book II Ch. xix. that after Cestius the Roman General had brought his army to Jerusalem, and pitched his camp opposite to the royal Palace, he had the greatest prospect of taking the City within a little time; when most unaccountably to human judgement, but certainly most providentially, he decamped, and retreated; which gave those, who paid regard to our Lord's word, a fit opportunity to escape; which they did, to Pella, and other places beyond the Jordan; and not one was known to have perished in the consequent destruction of Jerusalem. From this improbable event then, we should all learn to confide in the word of God, however improbable the means; to hope, as Abraham did, even against hope; for the Omnipotent reigneth over all, he turneth the hearts of men, whithersoever he will, and will always provide the best way, at the most proper time, for the deliverance of his People.

(v) The roofs of their houses being flat they frequently walked there for the air; and thus as they were joined together, there was in many places a continued Terrace to the City Gates; and their stair-cases also were not within, but on the outside of the houses. The meaning therefore of these several admonitions was, that they were to be very expeditious, and not lose the present opportunity; and this advice was enforced by the recollection of the case of Lot's wife, who lost her life by lingering after, and looking back upon the burning Sodom. And by the strength and quickness of the expressions, it should seem as if they would not have a moment's time to loiter.

(u) Shall hazard it.

* Dan. ix. 27. xi. 31.

vengeance, to the fulfilling all things that have been (*w*) written. But woe unto those who be (*x*) with child, and to those who give suck in those days; and do you pray that your flight be not in (*y*) winter, nor on the Sabbath; for there will be at that time great affliction, *and* distress upon the Land, and wrath amongst this People, such as has never been from the beginning of

the world to the present time, nor ever will be; and they shall fall by the sword, and be carried captive into all (*z*) Nations; and Jerusalem shall be trampled upon by (*aa*) Gentiles, till the times of the Nations be complete: and had not the Lord shortened those days all flesh would have been destroyed; but for the sake of the elect, whom he hath chosen, those days will be shortened. Then
he

EXPLANATION.

(*w*) To fulfill all the woes that have ever been uttered by Moses, and the Prophets against this People.

(*x*) Because of their being less capable of sudden flight, and the horrors of famine, rapine, abuse, cruelty, and pestilence that would beset them; which so fully came to pass, that amongst other shocking accounts of the calamities of the siege, we have that of a Lady of noble birth, and great wealth, who having ignorantly taken refuge in Jerusalem, after she had been plundered by the soldiers of every thing valuable, or that could be eaten, being emaciated with hunger, and having in vain provoked the Guards to put her to death, resolved to stop her intense appetite with devouring the Infant at her own breast rather than rear it awhile either to be starved at last, or to fall a victim to the brutal cruelty of the seditious, or if it survived the siege, become a slave to the Romans. She accordingly therefore killed, roasted and ate him. The several circumstances of this most horrid tale, are in Jos. Jew. War. B. VI. Ch. iii. Look also to Luke xxiii. 28—30.

(*y*) Because the winter by its inclemency, and the Sabbath through your superstition, will be impediments to your flight.

(*z*) A Prophecy fulfilled in the dispersion of the Jews in such a manner, as never yet has happened to any people; for they have been for upwards of seventeen hundred years wandering over the face of the earth, ill treated almost every where, without a Lawgiver, yet keeping themselves separate from all nations, despising and despised, a by-word among the people, and all this evidently to shew, that altho' God will punish, he will not yet make a full end of them, but when they have answered the purposes of his Providence to other Nations, he will take away the mist from their eyes, and Israel shall yet be saved, and look on him, whom they have pierced:

(*aa*) Accordingly Jerusalem has been in subjection to foreign Nations for seventeen hundred years; and continues now in a desolate, and mean state, in the possession of the Turks, till the unbeliev-

he said to his Disciples, the time will come, when you shall be very desirous of seeing one of the *(bb)* days of the son of man. but you shall not; and they will then say to you, Behold the Christ here! or behold *him* there; do not believe *them*, neither go out in pursuit of, nor follow after him, for there will arise false Christs, and false Prophets; and they will shew forth great signs and wonders, so as to deceive, *was* it possible, even the Elect; be you therefore upon your guard, behold I have forewarned you of all things; if then they should say to you, Behold he is in the desert!—Go not out—Behold he is in the se-

cret apartments *(cc)*! believe it not, for as the lightening breaketh forth from the east, and shineth unto the west, *(dd)* thus also will be the appearance of the son of man; for where the *(cc)* Carcase is, there the Eagles will be gathered together; but he must first however suffer many things, and be rejected by this generation.—Now immediately after the affliction of those days, there will be signs *(ff)* in the Sun, and Moon, and Stars; the Sun will be darkened, and the moon will not shew its light, and the Stars shall fall from the heaven, and the Powers of the Heavens shall be shaken, and anxiety amongst the

EXPLANATION.

ing Nations be converted to Christianity, till the Almighty has executed his Sovereign will upon the Gentiles, both as to mercy, and judgement.

(bb) Of seeing the Christ personally amongst you.

(cc) Many impostors arose about this time; some endeavoured to collect followers in the Desert, others (as in Jos. Jew. War. B. VI. Ch. v.) to draw them to the private apartments of the Temple, there to exhibit their own Credentials, and to persuade them to wait for deliverance.

(dd) Thus sudden and rapid will be my coming, and as conspicuous, discernable, and extensive in its operation, as Lightning shooting from east to west, covering the whole Horizon, is easily distinguishable from a single partial flash.

(ee) For as where there is a dead Carcase, Birds of Prey will soon find it out, so will the quick-sighted and ambitious Romans, bearing an Eagle for their standard, hunt after and pursue the Jews given up to their vengeance by Providence for their lifeless immoral conduct wherever they can find them

(ff) Look to Joseph. Jew. War. B. VI. Ch. v. where we see, that there were many uncommon appearances about this time. Now by comparing Isaiah xiii. 9.—10. descriptive of the destruction of Babylon, with Ezekiel xxxii. 7.—8, where the Prophet is speaking of the overthrow of Egypt; and Dan. viii. 10. mentioning the slaughter

the Nations upon earth, through perplexity, while the Sea and waves will be roaring, and men become lifeless through fear, and the expectation of what is coming upon the world; and then shall the sign of the Son of Man appear in the Heaven, and then shall all the tribes of the earth lament, and shall behold the son of man coming in the clouds of Heaven with power and great glory; and then shall he send his Messengers with a great sound of a trumpet, and they shall gather his elect from the four winds, from one (gg) extremity of heaven to the other. And when these things begin to happen, look upwards, and lift up your heads, for your deliverance (hh) is approaching—Then he spake to them a Parable. Consider the

Fig-tree, and all the trees—When its branch is already soft, and their leaves sprout forth, yourselves see and acknowledge, that summer is near: thus do you also understand, when you shall see all these things happening, that the Kingdom of God is near, *even at the doors*. I solemnly declare unto you, this age shall not be overpassed, before all these things be accomplished, the Heaven and the Earth shall pass away, but my words shall never pass away: and no one hath been made acquainted with the day or the season; neither the Angels, who are in heaven, nor the Son, but my Father only; and as it happened in the days of Noah, so also shall it be at the time of the appearance of the son of man; for as in the days before the flood, they were

EXPLANATION.

of the Jews, although we shall perceive that great changes and disturbances in Bodies Politic are sometimes in the prophetic stile described by terrible appearances and alterations in the heavenly Bodies, yet this does not preclude the sense of a much greater commotion in the world in general, when in a literal sense, the heavens shall pass away with a great noise, the elements shall melt with fervent heat. 2 Peter iii. x. which when we consider the great strength of these several expressions, especially the gathering together the Elect by the sound of a trumpet, which is to be the exact case also, at the coming of the Christ to Judgement, we may surely conclude, that these figures should carry our thoughts much farther than the judgement of Jerusalem, and may be descriptive of both events. Consult also, Theff. iv. 16. 1. Cor. xv. 52. confirmed by our Lord's discourses Matt. xxv, all of which are applicable only to the last day.

(gg) The Gospel Trumpet was sounded by the Preachers in the Apostolic age, and attracted notice every where, gathering together a multitude of Converts (Rom. x. 13) to the Christian faith.

(hh) Your deliverance, Believers, from the calamities of these times; your deliverance also from the trials and troubles of life, my Apostles,

were eating, drinking, marrying, and given in marriage, untill the very day that Noah entered the ark, and were not made sensible untill the flood came, and destroyed all. And as it was in like manner in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but on the day Lot went out of So-

dom, it rained fire and brimstone from heaven, and destroyed them all (ii). Thus also shall it be on the day when the son of man is revealed, I tell you in that night two men will be in one bed, the one will be taken (kk) away, and the other let go: two women will be (ll) grinding together at the mill, the one will be seized upon, and

EXPLANATION.

Apostles, and first Messengers, will then be near.—Such a state of things shall also be signs of deliverance from sin and death to you, who shall be living at my coming to Judgement, at the consummation of all things.

(ii) These several examples and admonitions are applicable at all times, both with respect to the uncertainty of the Life of man, and the future coming of our Lord, as well as his appearance of vengeance on the Jewish Nation, and ought to make a deep impression on us, that we be ever ready to give in our account without fear and trembling, that we therefore thoroughly examine our own hearts, respecting their affections and pursuits, for where our treasure is, there will our hearts be also, and what will it signify to us, if we have gained a perishing world, and thereby lose eternal enjoyments in the heavens? The people before the flood, before the burning of Sodom and Gomorrah, before the destruction of Jerusalem, we see, derided these warnings, and looked upon the Preachers of repentance and watchfulness, as splenetic, and injudicious Persons, like the scoffers in 2 Pet. iii. iv. thinking that the world went on its usual course; we know, they suffered; we have this moment of mercy left us, let us consider then, should we be caught unprepared like them? and reflect also, that Godliness is the greatest gain, having promise of the life that now is; as well as that which is to come; so that we gain every thing by attention, while neglect must inevitably ruin us for ever. If we know these things, happy are we, if we do them, by adding to our knowledge every Christian temper, being dead unto sin, and alive unto God, through the power of the resurrection of Jesus the Christ.

(kk) Signifying by these assertions, that however equal their station, and outward appearance, or however intimate their acquaintance, there will then be a wide difference and determination made by God, as to the future welfare of individuals; when every one shall be dealt with, not according to his appearance, but his real character, and behavior.

(ll) They are said to grind in the East, chiefly at home with portable stones, and this business was usually conducted by women.

and the other let alone: two will be in the field, the one will be taken and the other dismissed. Then they said to him in answer, Where, Lord? and he said to them, where the Body is, there will the Eagles be gathered together.—Then also he spake a Parable unto them, That they ought to pray at all times, and not to shrink (*mm*) saying, There was a Judge in a certain City, who neither feared God, nor respected man; and there was a certain widow-woman in that City, and she came to him, saying, Revenge me upon mine adversary; but he would not for some time, afterwards he said within himself, although I neither fear God, nor regard man, yet because of the trouble this widow gives me, I will revenge her, lest by her continual coming she should wear me out. Then the Lord said, Hear what the unjust Judge saith. And shall not God vindicate his elect, who are crying to him day and night,

altho he bear a long time with (*nn*) them; I declare to you, that he will revenge them soon; yet will the son of man at his coming find faith on earth?—Look therefore to yourselves that your hearts be not overloaded with gluttony and drunkenness, and the cares of life, and that day should come suddenly upon you, for like a snare will it (*oo*) come upon all, who dwell on the face of the whole earth: be therefore upon the watch, with your loins (*pp*) girt up, and your lamps burning, and yourselves like men waiting for their Lord, when he will return from the marriage; that on his coming and knocking they may immediately open unto him; happy those servants, whom the Lord at his coming shall find watching! I solemnly declare unto you, that he will gird up himself, and will make them sit down (*qq*) to table, and will come forth, and wait upon them; and should he come in the

EXPLANATION.

(*mm*) Under their trials and calamities, but the more dreadful these were, the more ought they to exercise their faith by looking up to him for deliverance.

(*nn*) That is, their enemies. Thus were they and we taught by this Parable, to wait patiently upon God, not to distrust his deliverance, notwithstanding the severity of our trials, and the seeming prosperity, and triumph of our enemies.

(*oo*) It shall come as unexpectedly upon them, as a snare upon a heedless Bird.

(*pp*) Their outward garment being long, it was necessary in travelling or work, to gather it about them with a girdle; their loins girt then, and lamps burning, imply inquiry after the Master's will, and readiness to execute it.

(*qq*) Happy servants of so gracious a Master! who would not press into such a family? these condescensions our Lord has exercised to his Followers upon earth, and there are most precious promises of an astonishing future intimacy in store for them.

the second watch. or should he come in the third watch, and find *them* thus, happy are those servants; Take heed then, and be always praying, that you may be accounted worthy to escape all these things that are about happening, and to stand before the son of man; for you know not, when the time is, what hour your Lord doth come. But you do know this, that had the Master of the Family understood in what watch the thief would have come, he would have been upon his guard, and not have suffered his house to have been broken into: therefore be you also prepared, for the son of man cometh at an hour that you think not of: he is like a man going on his travels, having left his family and given authority to his servants, and to every one his work, and commanded the Porter to be upon the watch. —Then Peter said to him Lord are you speaking this Parable to us, or to all besides? And the Lord said, who now is the faithful, and prudent domestic, whom the Master has set over his household to give them the measure of provision at proper times? happy that servant, whom his Lord at

his coming shall find doing thus! I declare unto you with great truth, that he shall give him authority over all his substance: but if that *(rr)* wicked servant shall say in his heart, my Lord deferreth his coming, and shall begin to beat the men and maid-servants, and to eat, and drink, and be drunken, the Lord of that servant will come in a day, when he is not expecting him, and in an hour that he is not aware of, and will cut *(ff)* him in two, and assign him his portion with the unbelieving Hypocrites, there will be lamentation, and gnashing of teeth. And that servant, who knew his Lord's will, and neither was ready, nor did do according to his will, shall be beaten much: while he who not knowing it, yet did things deserving correction, shall be beaten *(ll)* less; for to whom much was given, from him will much be required; and to whom much has been intrusted, from him the more will be demanded. — Watch therefore, (for you know not, when the Master of the house will come, in the evening, or at midnight, or at the cock crowing, or in the morning) lest coming suddenly

EXPLANATION.

(rr) Mentioned before.

(ff) As then we are so carnally-minded, as our enemy is ever on the watch for our souls, you see the great necessity for these repeated cautions of our Lord, and that we must be overcome in our warfare, unless we be upon the watch, clad with the whole armour of God. — Sawing in two is said to be now an eastern punishment.

(ll) The ignorant servant, you see, is to receive punishment, altho' in a less degree, as he had the means of knowledge; what excuses can we then plead, who have so many opportunities of knowing our heavenly Master's will?

suddenly he should find you I say unto all,—Watch (vv).
asleep: and what I say unto you,

DIVISION

EXPLANATION.

(vv) And now let us stop, and contemplate on the astonishing contents of this Division, both in an individual and national capacity; which were the many other proofs of our Savior's foreknowledge and veracity destroyed, would alone be sufficient to set him forth as a true and the greatest of Prophets. Let us then, whenever we see a Jew, or recollect his downfall, remember that if God spared not his well-beloved peculiar People, because of their sins, how much less will he spare us? Therefore, Brethren, let us not be high minded, because of our distinguishing mercies, and despise the poor wandering Israelite, but recollecting our own infirmities, and that there is nothing that we have not received, the mercies also yet in store for them, fear, yet without distrust, and endeavour by our amiable deportment and kind treatment of them, to take away the mist from their eyes, that they being induced to search, may come at the knowledge of the Truth, and Israel may yet be saved. —Let us also take care not to depend upon the forms of Religion without the spirit thereof: of the former the Jews were very observant, but it is remarkable, that at their highest religious act, the celebration of the Passover, they crucified the innocent and amiable Jesus, and at the same feast their calamity and destruction came upon them; the almighty seeming to chuse this very time for their greater destruction: he bore long with them, but at length he cut them off, and scattered them amongst all Nations, for his spirit will not always strive with man. When then we look at home, and consider the present state of things, the dissipation and licentiousness of the Times; the factions and divisions that have already torn the empire; the venality and corruption, the luxury, gaming, and contempt of every thing serious in the upper ranks of life; the debauchery and total want of subordination in the lower; the dreadful neglect of the Sabbath; the indolent formality in Religion on the one hand, with the impure Enthusiasm on the other; our late unnatural war also; the misery we have introduced into the East Indies; and the impolitic cruelties, and unjustifiable slavery of our Fellow Creatures in the West; the ambition and restlessness of the surrounding Nations, who seem in preparation for plunder and contention; these are all alarming signs, that ought to humble and make us recollect, from whence we are already fallen, and whither these deplorable corruptions must soon hurry us; lest if we repent not, he that is to come (no one knows how soon) should come unexpectedly and remove our candlestick out of its place, and destroy this Nation. And if the generality will not now think on the thing that belong unto their Peace; if our Country must be given up to Judgment (which God avert) let
Individuals

DIVISION CX.

MAT. XXV. 1 to the end.

Our Lord shews the propriety of and necessity for the foregoing advice by the Parables of the ten virgins, of the Talents, and by a description of the last Judgment, with the different sentences then to be passed according to the difference in behavior here.

THEN shall the Kingdom of the Heavens be like to ten virgins, who took their lamps, and went out to meet the (a) Bridegroom. Now five of them were wise, and five foolish. The foolish ones took their lamps without taking oil with them, but the wise took oil in their vessels with their lamps. And while the Bridegroom delayed, they all slumbered, and slept. Now in

the midst of the night a cry was made, Behold the Bridegroom comes, go out to meet him. Then all those virgins arose, and trimmed their lamps: and the foolish said to the wise,—Give us some of your oil, for our lamps are gone out: but the wise made answer saying, *by no means*, lest there be not sufficient for ourselves, and you; therefore do you rather go to the sellers, and buy for yourselves. Now while they were gone out to buy, the Bridegroom came; and they who were ready, went in with him to the wedding; then the door was shut: and afterwards came also the other virgins, saying, Lord, Lord, open unto us: but he answering said, I positively tell you, I have no (b) knowledge of you.—Be upon the watch therefore, for you

EXPLANATION.

Individuals recollect, that there is a Covert for them from every storm, where they may sit at peace till the fury of contention be over past. And let us all look forward to that final deliverance, unto which whosoever endureth, shall be saved with everlasting and joyful salvation; and if we be in expectation of this, let us never forget also, what manner of Persons we ought to be in all holy Conversation and Godliness. Behold therefore, O People, in this tragical History of the Jews, the goodness and severity of God; on them who fell, Severity; but towards thee, Goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

Div. CX.—(a) This Parable was adapted to the Jewish Custom of the Bridegroom going at their weddings, attended by his Friends, to bring home his Bride at night by Lamp light.

(b) Think, Reader, what horror will seize thee, should these tremendous words enter into thine ears, at the Lord's appearance to take home his espoused Church with him to the perpetual festivity of Heaven! Be then upon the watch—Trim and adorn thy Soul for Eternity.—Let thy loins be girt, and thy Lamp burning—Walk by the light of Life, that thou mayst not only avoid the blackness of darkness for ever, but joyfully enter into that City, where there is

you know neither the day nor the hour, in which the son of man cometh; for *it will be*, (c) As a man, going on his travels, called his servants, and committed to them his substance; and to one he gave five (d) talents, and to another two, and to another one; to every one according to his capacity, and immediately set out on his journey. Then he who had received the five talents, went *and* employed them, and made five talents more: so likewise he who *had received* the two, gained also two more; but he who had the single one, went away, *and* digged in the ground, and buried his Lord's money. Now after a long time the Lord of those servants comes, and settles accounts with them. Then he who had received the five talents came, *and* brought him five talents more saying, Lord, you intrusted to me five talents, behold I have gained to them five more talents; upon which his Lord said to him, (e) Excellently done, thou good

and faithful servant, thou hast been faithful in a few things; I will set thee over many affairs; do thou enter into the joy of thy Lord. And he coming also, who had received the two talents, said, Lord, thou deliverest to me two talents, lo, I have gained two other talents to them. His Lord said to him, Well done, good and trusty servant, thou hast been faithful in a few matters, I will place thee over many; enter thou into the joy of thy Lord. Then likewise he, who had received the single talent, came *and* said, Lord, Knowing thee that thou art a severe man, reaping where thou hast not sowed, and gathering where thou hast not scattered, and being affraid, I went *and* hid thy talent in the earth, behold, thou hast thine own again: on this his Lord answering said to him, Thou wicked and slothful servant, hadst thou known, that I reap where I have not sown, and gather where I have not scattered, thou oughtest therefore to have put

EXPLANATION.

no need of the Sun, neither of the Moon to shine in it; for the Glory of the Lord will lighten it, and the Lamb is the light thereof. Rev. xxi. 23.

(c) For the day of account may be illustrated by or compared to the proceedings of a man, &c.—Consult Div. CI. for the explanation of the Parable of the Pounds.

(d) Five Talents, whether they were supposed to be either of Gold, or Silver, were a large sum of money, intimating the great charge, and value of those Powers of both Soul and Body intrusted to us by God.

(e) An acclamation this of the highest applause—Happy they who receive it—Let all who are ambitious of this greatest honour that can possibly dignify the human nature, enter into the lists. None are excluded from striving, and it is peculiar to this prize, that victory is sure, and a Crown of Glory prepared for every Combatant—So run then, that you may obtain.

put my money to the Bankers, that when I came, I might have received mine own with interest; take then away from him the talent, and give it to him, who hath the ten talens: (for there shall be given to every one who hath, and he shall abound; but from him, who hath not, even what he hath, shall be taken from him) And cast you the (f) useless servant into the outward darkness, there will be weeping, and gnashing of teeth. And when the son of man shall come in his glory, and all the holy Angels with him, then will he sit upon the (g) throne of his glory, and collect together all the nations before him, and separate them from each other, as a Shepherd divides the sheep (h) from the goats; and the sheep shall stand on his right hand, but the

goats on the left; then the King will say to those on his right hand, Come, you blessed of my Father, inherit a Kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took notice of me; naked, and you clothed me; I was sick, and you looked after me; I was in prison, and you came unto me. Then will the righteous man answer him, saying, Lord, when did we see you hungry, and fed you; or thirsty and gave you drink? and when did we see you a stranger, and took you in; or naked and clothed you? and when did we see you sick, or in prison, and came unto you? Then the King will say to them in answer, I positively assure you, whatsoever

EXPLANATION.

(f) Let us then observe from this Parable, that we must give a strict and impartial account of every thing we have received, whether Life, Preservation, temporal Goods, or spiritual Mercies, also of our Words, Actions, and Behavior, and that even under trials and difficulties; this should not intimidate us and excite improper reflections upon the Beneficent Creator, but produce, as it is intended, more activity and dependance on our all-powerful and ever provident Father in heaven for such an application of all our talents, that we may so pass through things temporal, that we finally lose not those that are eternal.

(g) From our Lord's now adverting to the description of the last judgment, it is clear, as was hinted in the last Division, that he meant in his description of his coming to destroy Jerusalem, to move their thoughts forward to this last and greatest event also, so very interesting to all mankind.

(h) Sheep being more harmless, and less offensive than Goats in their nature, and both being in Scripture language taken as characteristics of the righteous and the wicked, the Appellation of Sheep are of course applied to the former.

whatsoever you have done to one of the (i) least of these my Brethren, you have done unto myself.—Then also he will say to those on the left hand, Go from me, ye accursed, into everlasting fire, prepared for the Devil, and his Angels; for I was hungry and you gave me nothing to eat; I was thirsty and you gave me

no drink; I was a stranger, and you made no provision for me; naked, and you did not clothe me; sick, and in prison, and you did not visit me. Then shall they also answer him, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not attend unto you? Then shall he

EXPLANATION.

(i) In this noble and most affecting description of the last day, a day that will determine our happiness or misery for ever, when we are to be received into the glorious company of Heaven, or cast to the horrible inhabitants of Hell, according to our present behavior one to another, we perceive from the address of our Lord to the righteous, as well as from that also to the wicked, that every act both of kindness or cruelty to the least as well as the greatest of God's children, is equally approveable or condemnable, as if it had been done personally to himself on earth, because the same temper would, in this case, most certainly have produced the same behavior: may then this recollection of his great Power and Glory at this awful time have such an effect, as to produce brotherly kindness and the utmost exertions of benevolence, without which in vain do we call ourselves children of God; in vain do we complain of the cruelty of the Jews in nailing the innocent, the humane Jesus to the Cross; for by every inattention to the distresses of others, by every ill natured reflection and action, we shew that we are of our Father the Devil, and are crucifying the Lord Jesus afresh. We may add also as a farther incentive, the pleasure, the communion we may already have with the Father, by the display and exercise of the benevolent affections, as well as the disenjoyment, and uncomfortable feelings of Inhumanity, (which is clearly seen by all; even the worst of men condemning it in others;) we have then every inducement, both present and future to follow our Lord's example in attempting to do good unto all men; and we see likewise, that true religion is ever active, not pitying only in words, but assisting by actions. May we then do honor to the Christian name, by taking every opportunity of relieving the distresses, and increasing the enjoynments of all men, especially of those who are of the household of faith; disregarding the scorn, inconvenience, nay persecution, that may be expected from this conformity to our Lord's own Temper, and Behavior; knowing, that hereunto we are called, and that we shall have our reward, if we faint not.—And that they who through mercy are enabled to turn many to righteousness, shall shine like the stars for ever and ever. Dan. xii.

he answer them, saying, In as much as you have not done *it* to one of the least of these, you have not done *it* unto me. And These shall go away into everlasting punishment; but the Righteous to (k) everlasting life.

DIVISION CXI.

MAT. XXVI. 1—17. M. XIV. 1—12. L. XXII. 1—7.

Jesus forewarns his Disciples of his approaching sufferings at the ensuing Passover. The Jewish Rulers consult together to take away his Life. Judas bargains with the Chief Priests to betray his Master. A woman anoints him at Bethany.

NOW the feast of (a) unleavened bread called the Passover was near, after two days.—And

it happened that when Jesus had finished all these discourses, he said to his Disciples, you know that after two days comes the Passover, when the son of man is *to be* betrayed (b) to be crucified.—Then the Chief Priests, and the Scribes, and the Elders of the People were assembled together at the Palace of the High Priest, whose name was Caiphas, and consulted one with another, how to take up Jesus by artifice and put him to death; but they said, not at the feast, lest there should be a tumult amongst the People, for they were afraid of the People.—Then entered (c) Satan into Judas, called Iscariot, who was of the number of the (d) Twelve, and he went, and talked with the Chief Priests and Commanders, about the method of

EXPLANATION.

(k) Observe, that the same term “everlasting” is applied to the punishment of the wicked, as well as the reward of the righteous; is not therefore our evidence for the one, as equally strong as for that of the other?

Div. CXI.—(a) The Passover was called the feast of unleavened bread, because they were at its Institution, on their leaving Egypt in haste, commanded to eat their bread for seven days without leaven. Exodus xii. 15—21.

(b) How often and how kindly did our Lord forewarn them of his sufferings both for their information, and to prevent also the ill effects of surprise!

(c) Here is the Author of all our Distresses and all our iniquities, we see him ever upon the watch; this should keep us always on our guard, and then we need not fear no evil, for our almighty Friend will not permit us to be tempted above what we are able to bear, but every trial, through Faith, shall produce further Knowledge, Strength, Humility and Gratitude.

(d) Perceiving that one of our Lord's constant attendants failed, Be not high-minded but fear; no outward Privileges, Opportunities, or Professions will secure you; yet never distrust, for if you be indeed a worshipper of God, Sin shall not have dominion over you.

of delivering him up to them, saying, what are you willing to (d) give me, and I will betray him unto you? On hearing this they were very glad, and promising to give him money, agreed with him for thirty pieces (e) of silver; and he vowed *to do it*, and from that time sought for an Opportunity of delivering him to them in the absence of the People.—Now while Jesus was at Bethany in the house of Simon (f) the Leper, there came a woman to him while he was at table, having an alabaster pot of pure costly aromatic ointment, and breaking the pot she poured it upon his head; which some of his Disciples seeing were much displeased, saying, why was there this loss of the Perfume, could it not

have been sold for much, even three hundred denariuses, and given to the poor? and they were quite in a rage with her; which Jesus perceiving said to them, Why do you disturb the woman? let her alone, for she has done a good work to me; for the poor you have always with you, and when you please can do well by them, but *me* you have not always: she has done what she could, for by her putting this ointment on my body she has done it afore-hand for the interment; I solemnly declare unto you, where-ever all the world over this Gospel shall be published, what she has done, shall also be spoken (g) of for a memorial of her.

DIVISION

EXPLANATION.

(d) You see what was the ruin of Judas—Beware then of Covetousness—Learn to be content with the things that you have; remembering, that your heavenly Father knoweth your wants, and will never leave nor forsake you; and also that to gain more, Judas lost what he already had: so will Satan ever deceive those, who yield to his suggestions: and what these are, the knowledge of the Word and will of God will acquaint you,

(e) Supposed to have been somewhat under four Pounds sterling.

(f) Although this was an expensive and remarkable transaction to have been repeated within a few days (consult Div. CH.) yet from the difference of the place, and probably the Person also, who paid our Lord this tribute of reverence and affection, it should seem, as if they were different actions, although there be few variations in the circumstances. The anointing with perfumed Ointment preceding feasts was customary also amongst the Jews, and therefore very proper on the approach of the Passover.

(g) Which being now the case, should be an incitement to great and worthy actions; which will shew, that we really love God, and are living to his Glory; so shall the memory of us be blessed; we shall live to all the best purposes of natural life even after our departure, by continuing to do good to mankind; and our works will follow us.

DIVISION CXII.

MAT. XXVI. 17—20. M. XIV.
12—17. L. XXII. 7—14.

Our Lord while at Bethany gives orders to his Disciples, where to prepare the Passover for him at Jerusalem.

NOW the first day of unleavened bread was come, on which the (a) Passover* must be killed. Then he sent two of his Disciples, Peter and John, and said unto them, Go and make ready the Passover for us, that we may eat it: and they said to him, where would you have us go, and make the preparations for you to eat the Passover? and he said unto them, Go into the city, and behold, a certain man will meet (b) you carrying a pitcher of water, follow him into the house, where he enters; and wheresoever he may go in, say to the master of the Family, The Instructor says, unto thee,—My time is approaching, I will prepare the Passover at thy house; where is the entertainment-room, where I may eat the Passover

with my Disciples? and he will shew you a large upper supper-room furnished and fit, there make preparations for us.—Then his Disciples went forth, and came into the city, and found as he had told them; and they made ready the Passover, as Jesus had ordered them.

MAT. XXVI. 20—21. M. XIV.
17—18. L. XXII. 14—19
and 24—31. JOHN XIII.
1—21.

He sits down with them to the Passover; checks their ambitious views; recommends humility from his own example; comforts them with the prospect of a kingdom.

AND in the evening when the hour was come he went and (c) sat down to Table with his twelve Apostles.—But before the Paschal Feast, Jesus, having known that the time was come for him to depart out of this world unto the Father, having loved his own, who were in the world, he loved them unto the (d) end†; he said therefore to his Disciples,

EXPLANATION.

(a) The Paschal Lamb. Their Festive Days were reckoned from the sunset of the preceding day; although therefore the feast of unleavened bread was not until the morrow or 15th of the month, yet it began on that evening.

(b) Another instance of his foreknowledge and command over the Wills and Affections of men.

(c) They rather reclined on their left elbow than sat; and this usually one behind another, so that the head of one might lean on the bosom of the other; in which posture of ease each had still his right hand free to help himself.

(d) A most comfortable reflection to his weak and frail Brethren, that his Love is durable, ever increasing with their difficulties,
for

* Exod. xii. 6. † Prov. xvii. 17. and xviii. 24.

Disciples, With the greatest (o) you, I shall eat of it no more, eagerness have I desired to eat (e) until it be perfected in the this Passover with you before my kingdom of God. Then taking sufferings; for I declare unto the (f) cup, and giving thanks he

EXPLANATION.

for he, who died for their salvation, can never leave them in danger.

(o) As he was at the same time conscious of his sufferings, how does this eagerness magnify both his love to mankind, and his faith in the beneficial change he was going to make in the abolition of that festival.

(e) Seeming to intimate, That This was not only the last Passover he should ever celebrate with them, but also by the following expressions, "I shall drink no more of the fruit of the vine, until the Kingdom of God be come,"—and "until I drink it new with you in the Kingdom of God," that this feast would be abolished, and a new one established, commemorative of the blessings of his earthly dominion, and a pledge also of their heavenly inheritance in his Kingdom of Glory.

(f) That we may have a clearer view of the transactions of this feast, and of the institution of the Christian Sacrament, it will be necessary to mention some of the ceremonials, which are said to have been common at all the Jewish feasts, with those also, that were peculiar to the celebration of the Passover.—After their salutations, blessings, and common purifications, followed the washing of their feet, which was usually done by servants at their ordinary feasts before supper, but at the Passover only after supper. Pouring oil also both on the head and feet, was frequently preparatory to a festival: after these, the Master of the House taking a cup of wine in his right hand blessed God, as the Creator of the fruit of the vine, and then tasting of it himself, gave it to the Guests; and This seems to have been the cup with which our Lord began the Passover: after the cup the Master of the feast took bread, which had been cut but not divided, into both his hands, and blessed God for this product of the earth; then he brake it and distributed a morsel to each of his guests; after which they were at liberty to eat of whatever had been provided for their entertainment: at the conclusion of the feast he again takes a cup of wine in both hands, and blessed God for this particular bounty, and his general goodness to them; in which thanksgiving he was followed by all present, and this last was supposed to have been the cup which our Lord appointed as commemorative of the shedding his blood; in this thanksgiving also they enumerated their deliverance from Egypt, and their peculiar Privileges, and added prayer for God's mercy on his People Israel.

he said, Take ye this and divide amongst you, for I declare to you I shall not drink of the fruit of the vine, until the Kingdom of God be come.—Now when the supper was coming, there then arose a contention amongst them, as to which of them should be accounted the (g) greatest; when Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God, and was going away to God; gets up from sup-

per, and lays aside his vestment, and taking a towel bound it about him, after which he pours water into a bason, and began to wash the (h) feet of his Disciples, and to wipe them with the towel about him, then he comes to Simon Peter, who says unto him, Lord, art thou going to wash my feet? Jesus answered, and said to him, What I am doing, thou dost not understand at present, but thou shalt know afterwards: Peter says unto him, Thou shalt never

EXPLANATION.

Israel, and that he would send them Elijah the Prophet, and make them worthy of the days of the Messiah, and the world to come; after this prayer All in a low voice repeated to themselves the 9th and 10th verses of the 34th Psalm. Then the Master of the House blessed the Lord in the same words, which he had used before the entertainment, drank a little of the cup himself, and passed it amongst the Guests, and thus concluded the festival with singing Hymns and Psalms. These ceremonies were used at the Passover, as well as at their other solemn festivals, but there were others also distinctive of this feast; as the declaring or shewing forth the Passover in their answers to a child, who was then taught to enquire into the meaning of the Institution, and the several ceremonies used, with the cause of their eating bitter herbs and unleavened bread on that night; these bitter herbs they dipped also in a particular kind of sauce or syrup, made from the Palm-tree, dried figs or raisins pounded and mixed with vinegar into a consistency like paste, to represent to their minds the clay, which they wrought in their Egyptian slavery; and This is supposed to have been the compound that our Lord dipped the bread in, which he gave to Judas.

(g) How vain, selfish and ignorant, you see, to the last.

(h) As we find this was usually done by servants at their feasts, how excellently must this enforce his precept of humility! May all, who bear his name, especially his Ministers, be enabled to follow his example herein. But is it not remarkable, that this act of condescension should yearly be imitated by one, who, altho' he assumes the highest title in the Church, can, it is to be feared, give no other proof of that extraordinary humility, necessary to support his pretensions, than this conformity in outward action, without the least degree of accommodation in character.

never by any means wash my feet; Jesus answered him, Unless I wash thee, thou hast no portion with me. Simon Peter says to him, Lord, not my feet only, but also the hands, and the head: Jesus saith to him, he who has been (i) bathed, has no need of washing more than the feet, but is intirely clean; and you are clean, but not all; for he knew him who would betray him; therefore he said, ye are not all clean: when then he had washed their feet, and taken up his garments, he sat down again, and said to them; Do you know what I have been doing to you? The Kings of the nations lord it over them, and they who exercise authority upon them, are called Benefactors, now do not you *do* thus: but let the greater amongst you be as the younger,

and he who presides as one who serves; for who is greater, he who sitteth down to table, or he who waiteth? is not he who sitteth down? now I am amongst you as one who serveth. You call me Teacher, and Lord; and you speak the truth, for I am *so*, if then I, the Lord and the Instructor, have washed your feet, you ought also to wash one another's feet; for I have set you an example, that as I have done to you, so should you do: I with great truth and solemnity declare unto you, The servant is not greater than his Master; nor he who is sent, greater than him who sent him; if you know these things, happy are you, if you practice them—You are they, who have continued with me in my trials, and I (k) covenant with you for a kingdom, as my father entered

EXPLANATION.

(i) This seems to imply, that he, who is once morally purified by faith in his blood, needs no more thorough cleansing, but only by repeated acts of penitence and faith to wash away the pollutions of the world, that will continually taint the best of characters.

(k) How astonishingly kind and gracious! especially if we consider that he foreknew, that all would desert him in his extremest trials. Let us observe also the greatness of the reward, an eternal, never-fading, all perfect crown of Glory for temporary imperfect services, which Himself also enables us to perform: who would not then press forward towards the prize of his high calling in the Christ, that suffering with him we may also be glorified together, Heirs of God, and Joint Heirs with the Christ? Let us further observe the firmness and immutability of this gift; Διατιθεμαι, I enter into solemn engagements with you to leave you by my will the inheritance of a Kingdom; and this compact rests also upon the same surety, that his own dominion did; now as we have seen, that he has taken possession of his Kingdom, that also of his subjects is become as certain, even thine, Thanks to his bounty, thou weakest Believer in Jesus, as well as that of the greatest of his Apostles Rev. iii. 21. 1 Cor. vi. 2—4.

entered into engagements with me,—That you may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.—I am not speaking of you all, I know whom I have chosen; but that the scripture* may be fulfilled, “He, who eateth bread with me, hath lifted up his heel upon me.” I tell you *this* now, before it happen; that when it do happen, you may believe that, (l) I am, I solemnly declare unto you, He, who receives any one (m) whom I may send, receives me; and he who receives me, receives him, who sent me.

MAT. XXVI. 21—26. M. XIV. 18—22. L. XXII. 21—24. J. XIII. 2, and 21—33.

Our Lord discovers the intention of Judas to betray him, who on this leaves him for that purpose.

AFTER Jesus had spoken these things, (The Devil having already put it into the heart of

Judas Iscariot *the son* of Simon to betray him) he was (n) agitated in spirit; and while they were at table and eating, he testified and said,—I positively assure you, That one of you, who is eating with me, will betray me; nay, behold! the hand of him, who is betraying me, is with me on the table. Then the Disciples were very much concerned, and looked one upon another, doubting of whom he is speaking, and began to enquire amongst themselves, who of them it could be, who would do this thing? and to say to him, one by one, Lord, is it I? Now there was at table one of his Disciples, whom Jesus loved, leaning (o) on the bosom of Jesus? Simon Peter therefore nods to him, to ask who it should be that he was speaking of: then he leaning on the breast of Jesus, says unto him, Lord, who is it? Jesus answers, It is he to whom I shall give a crust, after I have dipped it; and having dipped the crust (p), he gives it to Judas

EXPLANATION.

(l) That I am the word of Truth, the promised Christ.

(m) A terrible affirmation to those, who reject his ministers, as well as a comfortable reflection to those, who treat their message from him, with kindness and respect.

(n) Agitated most probably by considering the consequences of Judas's perfidy to himself, and not disturbed on his own account. You see then that the greatest resignation is very consistent with the deepest sensibility; and indeed how can the one exist without the other?

(o) Consult note (c) in this Division, to which may be added, That the next place to the Master of the feast, must, as in this case, be the place of honor and affection.

(p) In the sauce most probably, which they called, Charosheth.

* Pf. xli. 9.

das Iscariot *the son* of Simon. Then *Jesus* answering said to them, It is one of the twelve, who dippeth the hand with me in the bowl, he will betray me. The Son of man departeth, as was * written and determined concerning him, but woe to that man by whom the Son of man is betrayed; it would have been well for that man, if he had never been born. Then Judas who betrayed him answering said, Master, is it I? he says unto him, thou hast said it. And after the sop, then Satan (q) entered into him; Jesus therefore said unto him, what thou doest, do quickly. Now none of those at table knew, why he spoke thus to him, for some thought because

Judas kept the purse, that Jesus had said to him, Buy what we want for the feast; or, That he should give somewhat to the poor. After then he had taken the sop he went out immediately; and it was night: when therefore he was gone, Jesus says, Now is the son of man glorified, and God is glorified in him (r); if God be glorified in him, God will also glorify him in himself, and will immediately glorify him.

MAT. XXVI. 26—31. M. XIV.
22—27. L. XXII. 19—21.

The institution of the Lord's Supper †.

NOW while they were eating Jesus took bread, and having given

EXPLANATION.

(q) You see that neither warning of the terrible consequences, nor conviction of the intention worketh on an obdurate heart, but only increaseth hatred and revenge. Grieve not then the holy Spirit; he will not always strive with thee; and when he once withdraws, thou wilt be easily led captive by the Devil at his will, as the unhappy Judas was, till thou hast fulfilled his purpose; and then wilt thou, like him, be left to despair.

(r) Hence you may observe, that true Glory and Honor depend not on the estimation of the world, but on obedience to the will of God: who could have thought that the disgraceful elevation of a Cross should have been the means of exalting the son of man to the highest glory, and making God's excellencies shine forth in the greatest lustre? We thought that it would have been he, who would have redeemed Israel, was the constant hope of his Apostles; but they had so little notion of either honor, profit or safety in him, when they saw him in the hands of his enemies, that they all forsook him and fled. Remember then, that the ways and thoughts of God are very different from those of Man; keep therefore close to the commandment; seek the honour that cometh from God alone by doing his will, and you will both glorify your Maker, and obtain real distinction also for yourselves.

* Dan. ix. 26. and Is. liii. 8—11. † 1 Cor. xi. 23—27.

given thanks and blessed, he brake and gave *it* to the Disciples, and said.—Take *and* eat *it*; This is my (*f*) Body, which is given for you; Do this in remembrance of me.—In like manner also taking the cup after supper, *and* having given * thanks, he gave *it* to them, saying.—Drink ye all of this; and they all drank of it;—for, said he to them.—This cup is my (*t*) blood of the (*v*) new Covenant,

EXPLANATION.

(*f*) As the Paschal Lamb was an outward sign or token of your deliverance from Egypt, so shall this bread thus taken in remembrance of me, be a sensible sign and representation of my Body bruised and slaughtered, for your deliverance from the bondage of sin.

(*t*) Is the representation of my blood; which, as the blood of the Lamb on the side-post was the sign for the destroying Angel to pass over that house, Exod. xii. 13. so whosoever thus commemorates my dying love in faith with a pure conscience, to him shall this cup be a sign and seal of the new Covenant of mercy, of his escape and of the heavenly legacy, which I have purchased for him with my blood, and thus bequeath unto him by my last will and Testament. Who then that believes in this command can absent himself from thus commemorating our Lord's last and greatest affection, in expectation of the benefits deducible from thence? who that sees that the Christ made his soul an offering for sin, yea even for the worst of sinners and the most heinous sins, and this not only to procure present pardon, but deliverance also from the prevalence of future sin, can hesitate, whether or not he may approach the Lord's table, because of his manifold offences? not recollecting, that the healthy want not a Physician, but those only who are sick; and that this is the method Heaven itself hath prescribed for the health and preservation of our souls? In short, nothing but ignorance of the nature and intent of the institution of the Lord's supper, nothing but a want of a full determination of parting with all our sins, and giving up our whole souls to his holy keeping and direction, can disqualify us from obedience to this command: but let us recollect, if these be the reasons for absencing ourselves, they are such also, as will for ever separate us from the future invisible kingdom of Glory. Examine then yourselves; endeavour both to see, why you come to, or why you neglect this commemoration? if you perceive the nature, guilt, and consequences of sin, and your own exceeding sinfulness, and believe that your sins in particular are amongst those, for which the Christ died, (and why should you not? What but the hardness of your heart can keep you from this faith?) draw near

* 1 Cor. x. 16.

venant, The new Testament in my blood, which was shed for you, *and* for many for the forgiveness of sins; and I positively declare unto you, I will from henceforth drink no more of this fruit of the vine, untill that day that I drink it new with you in the Kingdom of God, in the Kingdom of my Father.—And when they had sung an Hymn, they went out to the Mount of Olives.

DIVISION CXIII.

Matt. XXVI. 31.—36. M. XIV.

27—32. L. XXII. 31—39.

J. XIII. 33 to the end.

Our Lord exhorts his Disciples to mutual love; forewarns them of

their cowardice during his sufferings, also Peter's denial of him; but comforts them with the recollection, that he had never left them in all their wants and trials.

THEN Jesus saith unto them, Little Children, I am with you but for a little while, you shall search for me, and as I said to the Jews, whither I am going away, you cannot come, so say I now unto you. —I give you a new (a) commandment,—To love one another, as I have loved you, that you also love one another, all men shall know, that you are my Disciples by this, if you have love one for each other.—Simon Peter saith unto him, Lord, whither art thou going? Jesus answered him,

EXPLANATION.

near then in this belief, which must have already produced repentance in your heart; and look upon the bread and wine delivered to you, as an outward token of the body and blood of the Savior bruised and poured out upon the Cross, as both a sign, and confirmation also of God's mercy and love in the Christ, being extended unto yourself; and go on your way rejoicing.

(v) Called new, although decreed and practiced immediately after the first transgression, because it was posterior to the old Covenant of works: and new also, because of the full display of the whole of this wonderful covenant of Grace, then only fully exhibited to the world in the Person of the Mediator.

Div. CXIII.—(a) Although the love of God for the innumerable obligations we owe unto him, and the love of man for God's sake was an old command of the moral law from the beginning, yet our Lord might well now stile it new, from the additional force of the obligation lying upon all his disciples, since he their pattern was about to give such an astonishingly new instance of love for the worst of men, and greatest of enemies: and were we to judge of the prevalence of Christianity and its influence over the human heart by the exercise of this certain and absolutely necessary test, it is to be feared, that too many Nations and Individuals have assumed the exterior of this Religion without the least real change from its precepts, and that according to the present face of things it is still also a new commandment in the world.

him, Where I am going, thou canst not follow me now, but thou shalt follow me afterwards: Peter says to him, Lord, why cannot I follow thee now? Then the Lord said, Simon, Simon, behold! Satan has earnestly sought (b) to toss you about like wheat, but I have prayed for thee, that thy faith may not fail; and when thou art (c) converted, strengthen thy brethren. And Jesus saith unto them, All of you will this night be offended on my account, for it is * written, "I will smite the shepherd, and the sheep of the flock shall be scattered about." But after my resurrection I will go before you into Galilee. Then Peter answered and said unto him, Although all should be offended because of thee, I will never be offended; I am ready,

Lord, to go with thee both to prison and to death; I will lay down my life for thee: Jesus answered him, Wilt thou lay down thy life for me? I assuredly tell thee, That to day in this night, before the cock crow twice, thou shalt thrice deny that thou knowest me: but Peter said with the greater vehemence, If I must die with thee, I will by no means ever deny thee; and so also said all (d) the Disciples,—Then he observed to them, when I sent you out without a purse, or provision-bag, or shoes, wanted any (e) thing? and they said, nothing: he said therefore to them, But now, he who hath a purse, let him take *it*, so also a bag; and he who hath no sword, let him sell his clothes, and (f) buy *one*; for I declare unto you.

EXPLANATION.

(b) Toss you all to and fro, as wheat in a sieve, and break the powers and resolutions of your minds by the furiousness and variety of his stratagems and assaults. How useful to warn, how affectionate to provide for the safety of his weak friends!

(c) Returned from the wanderings and uncertainty of thy resolutions, Let the experience of thine own weakness and danger, with my love in thy deliverance induce thee to warn, direct and support thy Brethren.

(d) As we see then how they all failed, how carefully ought we all to guard against presumption and self-confidence! if you then perceive your weakness, be not high-minded, but fear; yet persevere in the faith, that the power of God shall be glorified in thy weakness; and that, according to thy wants, so shall thy strength be.

(e) This recollection, that God has not forsaken us in time past, but has ever delivered us from our greatest trials and enemies, should encourage us in future to depend on him under all temptations and afflictions whatsoever.

(f) It must appear both from the whole tenor of the Gospel, and also from their answer of providing only two swords, and from the subsequent

* Zech. xiii. 7.

you, That what was † written must yet be accomplished in me. "And he was numbered with the transgressors," for even those things concerning me have an end. Then they said, Lord, behold here two swords; and he said to them, It is sufficient.

JOHN XIV. I to the end L. XXII.

39—40.

Our Lord after these intimations of danger comforts his Apostles with

the prospect of future happiness, and the presence of his Father and himself in their passage thither.

LET not your heart (g) be disquieted; Believe in God, and Believe in me; there are many mansions in my Father's house; otherwise, I had told you; I go to prepare a place for you, and if I go and get a place ready for you, I will come again, and take you to myself; that where I am, you may be also; and whither I am

EXPLANATION.

subsequent behavior of the Apostles, that Our Lord could not here recommend the propagation of their doctrine by force; or even to warn them, not any longer to depend upon the Providence of God for their future support; but only to hint, that, as he was going personally to be taken from them, and their circumstances would now be materially changed, and a variety of persecutions and troubles were coming, they must therefore use the more prudence, care, and forethought, in the management of themselves and affairs.

(g) Every Part of the inspired Scriptures is profitable for doctrine, reproof, correction, comfort, and increase of righteousness; and if considered in the proper light of the astonishing goodness of God in thus pointing out to us the ways of misery, and preparing the heart for the enjoyment of heaven, every part also would have some of these effects upon us.—Now the words of all who are consigned to death are always objects of curiosity, attention and respect; and this is also much increased, if the Person going to leave us be one, of whose understanding and affection we are convinced; which again must be considerably heightened, if we ourselves have been the means of our Friend's death; and infinitely so, if that death has been attended with much suffering on our account, and at the same time productive of the greatest good to us. What then ought to be our attention to, our respect and affection for these last words of caution, advice, and comfort of our Lord, and our Saviour, our inestimable Friend, who was wounded for our transgressions, and bruised for our iniquities, that we might be delivered from the torments of death, and introduced to the joys of eternal life! They are truly "Thoughts that breathe, and Words that burn," Here Simplicity, Dignity, Pathos, Grace, Truth, and Love are blended together. He who does not feel

am going you know, and you know the way: Thomas says unto him, Lord, we do not know, whither thou art going, and how can we know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life; no one cometh to the Father, but by me; had you known me, you had also known my Father; and from henceforth you know him, and have seen him: Philip says unto him, Lord, shew us the Father, and it is sufficient for us: Jesus saith to him, Am I so long a time with you, Philip, and you have not known me? he, who hath seen me, hath seen the Father; why then dost thou say, shew us the Father? dost thou not believe, that I *am* in the Father, and that the Father is in me; the words which I am speaking to

you, I speak *them* not of myself, but the Father, who resides in me, he does the works: believe me, that I *am* in the Father, and that the Father is in me; but if not, give me credit for the very works (*h*) sake. I solemnly affirm unto you, He who believeth in me, the works which I *am* doing, Himself shall do, nay he shall do greater things than these, because I am going to my Father, and whatever you shall ask in my name (*i*) I will do it, that the Father may be glorified in the Son: if you ask any thing in my name I will do *it*. If you love me observe my orders, (*k*) and I will request the Father, and he will give you another (*l*) Adviser to remain with you for ever, the Spirit of Truth, whom the world cannot receive, because it does not discern him, nor

EXPLANATION.

feel the four following chapters of St. John's Gospel, must surely for ever remain immoveable. How affectionately does he warn his Apostles, and us in them, of their future difficulties, and always provides a balm for every wound, a most comfortable support under every trial. Let us then attentively consider every particular of these precious remains, and write them upon the Tablets of our hearts, that we may both follow the directions, and be enamoured with the example of fortitude, knowledge, and affection herein painted in such strong and attracting colors.

(*h*) For they are such as could only have proceeded from my Father.

(*i*) What an inducement both to ask under all possible wants, and never to despair under any possible difficulty, but like Abraham to hope even against hope!

(*k*) The only proof any one can give of love and respect.

(*l*) This word in the original means, One invited by us both as an adviser in, and also manager of our affairs; this office includes comfort, and therefore the holy Spirit is called the Comforter in our translation; but Adviser, Advocate, or Agent of our spiritual concerns seems to come near to the meaning of the word, and the office he undertakes.

nor does it know him; but you do know him, because he dwelleth with you, and shall be in you: I will not leave you (m) in an Orphan State; I will come unto you: within a little while the world sees me no more, but you perceive me, because I live, you shall live also: on that day (n) you shall know that I am in my Father, and you in me, and I in you; he who is in possession of my orders, and observes them, it is he who loves me; and he who loves me, shall be loved by my Father, and I will love him, and will (o) manifest myself unto him.—Judas (not Iscariot) says unto him, Lord, how happens it, that you will make yourself manifest unto us, and not unto the world? Jesus answered and said unto him, If any one love me, he will keep my word, and my Father will love him, and we will come unto him, and make our residence with him; he, who loves me not, does not ob-

serve my words; and the discourse which you are hearing is not mine, but his who sent me.—I have spoken these things to you while I am with you, but the Advocate, the holy Spirit, whom my Father will send in my name, he will teach you all things, and will bring to your recollection all things that I have said unto you.—I leave peace with you, I give my peace unto you, not as the world gives, do I give to you: let not your heart be troubled, neither let it be afraid. You have heard, that I said unto you, I am going away, and am coming *again* unto you; had you loved me, you would have rejoiced, because I said, I am going to the Father, for my Father is greater than myself; and I have now told you before it happens, that when it do happen, you may believe.—I shall not talk much more with you hereafter, for the Prince of this world is coming, and hath (p) nothing

EXPLANATION.

(m) Orphans, deprived of your heavenly Father's presence and assistance.

(n) Meaning most probably the day of Pentecost, when he gave them a convincing proof of the truth of his promise, and the intercourse between his Father, him, and themselves.

(o) He shall clearly discern my presence with him, by the knowledge, peace, comfort, joy, and other effects of the Spirit he shall then experience.

(p) Will find nothing in me to give him any advantage, but I permit and resign myself to his attempts in obedience to my Father's will. Here then we see from whence our Lord's groans and agonies in the Garden probably proceeded; we see also, why Satan could have no advantage over him. Let us then, recollecting what advantage the depravity of our heart gives him over us, apply continually to Jesus for deliverance, who came purposely to destroy the works of the Devil.

nothing in me; but that the world may know that I love the Father, and as the Father has commanded me, so I do.—Arise, let us go from (q) hence.—Then he went out according to custom to the mount of Olives, and his Disciples also followed him.

DIVISION CXIV.

JOHN XV. 1 to the end. L. VI. 40—41. JOHN XVI. 1 to the end.

Jesus under the representation of himself by a vine, and his Disciples the branches, shews the close connection between them, and how only they can draw any spiritual nourishment: he then exhorts them to mutual affection by that love, which he was about exhibiting for them: lastly, having again forewarned them of the unkind treatment they must expect after his departure, but at the same time the knowledge and sup-

port they would receive from the spirit, he concludes with the reviving assurance of their joyful meeting again, of his Father's love, and his own guardian care of them under their several trials and distresses.

I AM the true vine, and my Father is the Husbandman; every branch in me not bearing fruit he taketh it away, and every fruitful one he (a) purgeth it, that it may produce more fruit: now you are purified through the word, which I have spoken unto you: continue in me, and I in you: as the branch cannot bear fruit of itself, unless it remain in the vine, so neither can you, unless you continue in me: I am the vine, ye the branches; he who abideth in me, and I in him, he shall bring forth much fruit; for without me ye can do nothing (b): if any one do not abide in me, he is cast out as a branch

EXPLANATION.

(q) It is difficult to know, where these last discourses of our Lord after the Paschal supper were delivered. Some suppose in his way to the mount of Olives; Others, that they were all made before he left the supper-room; but as the importance of the several subjects, the concourse of People about Jerusalem at that time, and the solemnity of the Prayer, seem an objection to the first conjecture, so also is the length of these Precepts, together with this expression of St. John, to the second. I have therefore chosen to divide them into three parts; the first of which might have been given before they left the room; the second in their walk, as opportunity might offer; and the Prayer at the conclusion, before they passed the Brook Cedron. But this is a mere matter of curiosity, not in the least abating the energy, and importance of the advice wherever given.

DIV. CXIV.—(a) Purifies it by afflictions: which, we may observe from hence, are the messengers of health, and not of wrath from our ever benevolent Father.

(b) Observe this: nothing, even should it prove through Providence

branch, and is withered, and they gather and throw them into the fire, and they are burned: if ye continue in me, and my words remain in you, ye shall ask whatever ye will, and it shall be done for you: in this is my Father glorified, that ye bear much fruit, and ye shall be my disciples: as my father hath loved me, I also have loved you; do ye continue in my love: if ye keep my commands, ye will continue in my love, as I have observed the commands of my Father, and remain in his love: I have spoken these things unto you (c), that my joy may remain in you, and your joy may be complete: this is my command, that ye love one another, as I have loved you: no one has greater love than this, that a man should lay down his life for his friends; ye are my friends, if ye do whatever I command you: I call you no longer

servants, for the servant does not know what his Lord is doing, but I have called you friends, because I have made you acquainted with all things that I have heard from my Father. Ye have not chosen me, but I have chosen you, and have appointed (d) you, to go and bear fruit, and *that* your fruit should continue; that whatever ye shall ask the Father in my name, he may bestow *it* upon you: this I leave in charge with you—To love (e) one another: if the world hate you, ye know that it hated me your Chief: if ye were of the world, the world would love its own; and because ye are not of the world, but I have chosen you out of the world, on this account the world hateth you: recollect the discourse which I spoke* unto you, "The servant is not greater than his Master, nor is the scholar above his Teacher, but

EXPLANATION.

dence beneficial to others, can be acceptable to God, that springs not from faith in Jesus; this is the only way we can glorify our heavenly Father, and really promote our own welfare; the only proof to ourselves and others of our being renewed in our minds by the Spirit.

(c) Not to deject you because of your approaching contempt and persecutions, but to shew you the way to true and complete felicity, which you will never want, as long as you strictly observe my directions, let your temporal sufferings be ever so great.

(d) And have so ordered all the events of your life, that they shall work together for your good, that you shall not fail through temptation, but live as becomes the children of God.

(e) How often does our Lord repeat this injunction! this shews how absolutely necessary it is, and how much he labored to convince the world, how vain were all pretensions to the knowledge and love of God, without its certain concomitant, the love of one another.

* Mat. x. 24.

but (f) every one finished is as his Teacher :” if they have persecuted me, they will also persecute you ; if they have kept my word, they will also keep yours (g) : but all these things will they do unto you for my name sake, for they have not known him, who sent me. Had I not come and spoken unto them, they would not have been to blame, but now they have no excuse for their sin : he who hateth me, hateth my Father also : had I not done works amongst them which none other hath done, they would have had nothing laid to their charge, but now have they both seen and hated both me and my Father : but *this happens* that the word* written

in their law might be fulfilled, “ They hated me undeservedly :” when the comforter come, whom I will send you from the Father, (The Spirit of Truth, who proceedeth from the Father,) he will testify of me ; and you also shall bear witness, because you have been with me from the beginning : I have told you of these things, that all (h) obstructions might be removed out of your way. They will expel you from the Synagogues ; nay the time is coming, when every one, who shall kill you, will think that he is performing an act of acceptable (i) service to God ; and they will do these things unto you, because they have known neither the

EXPLANATION.

(f) Every exact pattern of his Master’s temper and behavior must expect the same treatment, as his Master had.

(g) Meaning, if they have not kept my word, will they keep yours ? if you be my Disciples, you certainly can expect no greater attention and regard than your Master.

(h) That being warned of the difficulties and dangers of your situation, with an assurance of my support, neither my seemingly disgraceful death, nor your own persecutions may cause you to stumble in, or err from the way of life I have marked out for you.

(i) Like Saul, and too many Religionists since, who have been zealously urged forward by evil passions, but without the least knowledge of God, and Christian Charity. These are they, who take infinitely more pains in doing the work of Satan ; than would fitten them for the enjoyments of heaven ; without too all that disappointment and anguish, which is inseparable from an ill-disposed mind : and all of this proceeds from inattention to the word of God, and foolishly and perversely thinking we can do God service, contrary to his word, and will. Read then, Meditate, Pray for an understanding in all things ; or the Devil will lead you captive at his pleasure ; He will raise you up to a mighty conceit of your schemes of humanity, and the general good ; while you are guided really by Pride and Malevolence.

the Father, nor Me; but I have spoken these things, that when the hour come, you may remember that I told you of them; and I did not mention these things to you at first, because I was with you; but now I am going away to him who sent me; yet none of you asketh me, whither art thou going? and because I have told you of these things, sorrow hath filled your heart: but I tell you the truth, It is necessary for you, that I should go away; for should I not go, the Advocate will not come to you, but if I go, I will send him to you; and when he be come, he will (k) convince the world of sin, and of righteousness, and of judgment; of sin, because they do not believe in me (l); and of righteousness, because

I go to my Father, and you see me no more (m); and of judgment, because the Prince of this world is judged (n). I have yet many things to say to you, but you cannot (o) bear them now; yet when he the Spirit of Truth be come, he will conduct you into all the truth, for he will not speak of himself, but he will speak whatever he shall hear, and will declare unto you things to come: he shall glorify me, for he will take of mine, and will shew *it* unto you; all things whatever the Father hath, are (p) mine; for this reason I said, he shall take of mine, and declare *it* unto you. —A little while and you will not see me; and a little longer, and you will see me; because I go my way to the (q) Father. —Then
some

EXPLANATION.

(k) Convince and convict.

(l) For he will shew, That I am the Executor of the Father's will; the only Way to him, the Truth, and the Life.

(m) And therefore His reception of me will afford a clear proof both of mine own innocence, and also of the perfection and power of my righteousness for the salvation of sinners.

(n) Which will appear by my condemnation and destruction of the works of the Devil; by my triumphant resurrection and ascension, and by the universal spread of the Gospel; and consequently the finess and truth of my future coming again to Judge the world will be conspicuous to all men.

(o) You see here not only compassion for, and patience with human infirmities, but how admirably upon all occasions he mixes the wisdom of the serpent with the innocence of the dove. May we be enabled to follow his Example.

(p) With what simplicity does he lay claim to every attribute and possession of the Godhead! what presumption would this have been, nay what folly, if he had not felt them in himself!

(q) What a cordial during his absence, had they been sufficiently acquainted with the Father! they understood the meaning of these words afterwards; and it is the consolation now of all true Believers,
that

some of his Disciples said one to another, what is this that he says to us,—“A little while, and you will not see me, and again a little while, and you will see me; and, because I go away to the Father?” they said therefore, what is it that he says, “A little while?” We know not what he says. Now Jesus knew that they were desirous of asking him, and he said to them, Are you inquiring one of another of what I said,—A little while, and you will not see me, and again a little while and you will see me—I solemnly assure you, That you will weep and lament, but the world will rejoice; and you will be grieved, but your sorrow shall be turned into joy: when a wo-

man be in labour, she is sorrowful, because her hour is come; but when the child is born, she no longer remembereth the affliction through joy, that a man is born into the world; and you for the same reason are now in grief, but I will see you (*r*) again, and your heart shall rejoice, and no one taketh your joy away from you; and on that day you shall (*f*) make no more inquiries of me, I with great truth declare unto you, that whatever things you shall ask the Father in my name, he will give you *them*: hitherto you have asked nothing in my name, ask and you shall (*l*) receive, that your joy may be complete; I have spoken these things to you in (*v*) Parables; but the

X P L A N A T I O N.

that altho' absent in the Body, he is ever present with them by the Spirit; that he is in the human nature sat down on the right hand of God, ever living to make intercession for them, and providing for their best, and everlasting interests; and that, altho' here they must take up their Cross and follow him, and through much tribulation enter into his Kingdom of Glory, yet, within a little while compared to that existence, when time shall be no more, they shall meet again with their God, their Savior, and their Friend in pure joy, never again to be separated; when this earthly impediment of a corrupt Body being removed, they will also live in the nearest and most delightful intimacy with him.

(*r*) Meaning within a little time in a literal sense, even after his resurrection. How affectionately therefore did he wean them from himself by degrees!

(*f*) Nor any longer puzzle yourselves by your inquiries concerning me.

(*l*) This is the reason, why we remain so barren and unfruitful, why we remain yet in so much doubt and anxiety, notwithstanding our heavenly Father hath provided us every thing so richly to enjoy: we ask not, and therefore obtain not: or we make not our Petitions in the name of his Christ, without doubt of being heard; or, we ask for a supply for those fleshly lusts, which already war against our Souls. James iv. 2, 3.

(*v*) In an obscure manner.

the hour is coming, when I shall no longer speak to you in Parables, but I shall shew you openly of the Father: on that day you shall ask in my name, and I do not tell you, that I will request the Father for you, for the Father himself loveth you, because you have loved me, and believed that I came out from God; I came forth from the Father, and I came into the world; again, I leave the world, and go unto the Father. His Disciples say unto him, Behold now thou speakest openly, and deliverest no Parable; now we know, that thou understandest all things, and wantest no one to ask thee (*u*); on this account we believe, that thou didst come out from God. Jesus answered them, Do you now believe? Behold the hour is coming, nay is already come; when ye will be dispersed

every one to his (*w*) own, and ye will leave me alone: yet I am not alone, for the Father is with me. I have spoken these things unto you, that you might have peace in me; in the world you will have affliction, but take courage, I have (*x*) overcome the world.

DIVISION CXV.

JOHN XVII. 1. to the end

Our Lord offers up a solemn Prayer to his Father for his own glorification; and for the divine union, temper, preservation, and future heavenly residence for his Apostles, and all others, who through their means should ever believe in him.

JESUS spoke these things, and lifted up his eyes to heaven, and said,—Father, the hour is come; (*a*) glorify thy son, that thy

EXPLANATION.

(*u*) Any questions, for thou knowest our thoughts before we ask.

(*w*) Own place and employment.

(*x*) And surely this belief is sufficient to support us under all temptations, difficulties, and persecutions from the word, and most nobly closes this his last most affectionate address.

DIV. CXV.—(*a*) In this most glorious Prayer our Lord first addresses his Father for his support under the great and difficult work he was going to undertake; that he might be glorified, that is, have his divine temper, character, and behavior shine forth in full lustre in the sight of men, and meet with honor and approbation from God: and for this glory he petitions, that he might hereby glorify his Father: let us then ever look up to our heavenly Father for constant support, more especially when we are attempting any arduous undertaking, that he would be pleased to enable us to shew forth the power of the Gospel in us in all our demeanor, doing every thing with a single eye to the glory of God, which will ever prove the true interest and glory of both ourselves and others. And never surely was the Almighty Being more glorified on earth than by the Wisdom, Innocence, Fortitude, Patience, and Benevolence of the suffering

thy son may also glorify thee: since thou hast given him power over all flesh, that he might bestow everlasting life upon every thing, thou hast given him: and this is everlasting life, to know thee the only true God, and Jesus the Christ, whom thou hast sent. I have glorified thee upon earth; I have finished the work, which thou didst send me to do; and now, Father, do thou glorify me with thyself with the glory I had with thee, before the world was.—I have made thy name manifest to the men, whom thou hast given me out of the world; they were thine, thou gavest them to me, and they have regarded thy word: they have now known, that all things whatever thou gavest me, are from thee;

for I have delivered to them the words which thou didst intrust to me, and they have received, and acknowledged, that I really came forth from thee; and they have believed, that thou didst send me. I make my petitions for them; I make no request for the world, but for those, whom thou gavest me; for they are thine, and all mine are thine, and thine mine; and I am glorified in them, I am now no longer in the world; but these are in the world, while I am coming unto thee; Holy Father, keep them in thy (b) name, whom thou hast given me, that they may be one, as we *are*. When I was with them in the world, I kept them in thy name. I guarded those whom thou gavest to me, and none of them is ruined, (c) unless

EXPLANATION.

suffering Christ; nor the Son of Man more glorified by the Father, than in a variety of publick manifestations of his love, and approbation, during the trial, sufferings, resurrection, and ascension of our Lord; the mission of the holy spirit; and the spread of the Gospel, by the weakest instruments, against all the power and malice of the world, according to his word.—Our Savior's next petitions are for his Apostles; and lastly, for all Believers for ever; and will afford them a constant cordial under every fear, and a reviving hope and trust, that he, who knew all things, hath assured us; that his Prayers were never ineffectual, (John xi. 42.) which indeed we have hitherto had no reason to doubt, from the lives and deaths of the Apostles, and all the Faithful to the present moment.—In this threefold division of his Prayer, our Lord seems to have had in view the sacrifices on the great day of atonement by the Jewish High Priest, when he entered the Holy of Holies, which were offered first, for Himself, next for his Household, and lastly, for the People. Levit. xvi. Ch.

(b) In the knowledge of and regard for thy name; that is, thy character, thine attributes of Almighty Power, Goodness, Holiness, and Truth.

(c) It might be conjectured from hence, as it sounds in the English language, that Judas was amongst those given to our Lord for communion

unless a son of (*d*) perdition, that the Scripture* might be fulfilled: but now I am coming to thee, and I speak these things in the world, that they may have my joy perfected in them: I have given them thy word, and the world hath hated them, because they are not of the world; even as I am not of the world: I do not request that thou shouldst take them (*e*) out of the world, but that thou wouldst preserve them from the evil *One*; they are not of the world, even as I am not of the world: do thou (*f*) sanctify them by thy truth; thy word is the truth: as thou hast sent me into the world, even so have I sent them into the world, and I sanctify myself for them, that they also may be sanctified

through the truth.—And I make not my request for them only, but for those also, who through their word shall believe in me, that all may be one, even as thou, Father, in me; and I in thee, that they also may be one in us, that the world may believe that thou hast sent me: and I have given them the glory, which thou gavest to me, that they may be one, as we are one.; I in them, and thou in me, that they may be made complete in one, and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me. Father, I am desirous that where I am, those also whom thou hast given me, should be (*g.*) with me, that they may see my glory which thou hast given me; because

EXPLANATION.

communion and life with God, and yet was lost; but the original authorizes no such full exceptive sense: and John xviii. 9. afterwards shews us that Judas was not amongst the number given.

(*d*) A child deservedly given up to destruction. If an Apostle could thus fail, how careful ought we all to be in guarding our hearts, lest with all our Privileges, and Professions, while we are preaching to others, we ourselves be cast away, through the lusts of the flesh, the lust of the eyes, and the pride of life.

(*e*) For the dust cannot praise thee, continue them therefore in the world to thy glory, and the salvation of man.—The Christian virtues then, you see, could neither be conspicuous nor glorious, was it not for the corruption of the human heart, and the wickedness of the world; but to be a burning and a shining light in the midst of a crooked and perverse generation discovers at once both the origin, and power of this guide of life.

(*f*) Purify or set them apart for purposes of holiness.

(*g*) What a great, glorious, and endearing request! Remember then, Believer, whither thou art bound; this will make thee more patient under the inconveniences of thy Passage, and less attached to the perishing things of this world.

* Ps. cix. 8.

cause thou hast loved me before the foundation of the world. O righteous Father, although the world hath not known thee, yet I have known thee, and these have known, that thou hast sent me: And I have made known unto them, and will make known thy name, that the love with which thou hast loved me may be in them (*h*), and I in them.

DIVISION CXVI.

MAT. XXVI. 36—47. M. XIV. 32—43. L. XXII. 40—47. J. XVIII. 1—2.

Our Lord's Agony in the Garden of Gethsemane—His Prayer thereon—during which his Disciples slumber; which he reproves; and

then tells them, that his hour is come.

AFTER Jesus had spoken these things he went forth with his Disciples over the brook Cedron, to a place called Gethsemane, where there was a garden, into which he and his Disciples entered; and being come thither, he saith to his Disciples, Sit you here, while I go and pray (*a*) yonder. Then he took Peter and the two Sons of Zebedee, James and John, (*b*) with him, and began to be under great grief and dejection of spirits, with much amazement of mind, and he saith unto them, My Soul is beset with sorrow (*c*) even unto death, stay you here, and watch with

EXPLANATION.

(*h*) From the whole then we see, that all believers have an union and communion with the Father, and the Son, and with one another, through the Spirit, manifestly indeed, and shamefully interrupted by the oppositions of the flesh, yet that the same Spirit of wisdom and of love must and shall in greater or less degrees be in them. May the Almighty God and Savior make this light shine in them more and more unto the perfect day to his honour and glory, that the clouds of Ignorance, Unbelief and Wickedness being dispelled, we may see and enjoy more of the divine attributes; that when we have fought the good fight of faith, and have finished the work he sent us to do, we may joyfully enter into the full glory of his presence.

Div. CXVI.—(*a*) Observe and follow the example of your ever prevailing Advocate, who retired and prayed on every apprehension of temptation and danger, and thus was always victorious; otherwise you will be overcome by trials.

(*b*) The three favored Apostles, who had been present at his transfiguration, Mat. xvii. 1. and whom he thus trained for the great and mighty purposes of their ministry.

(*c*) Was he not throughout a man of sorrows and acquainted with grief? Who that reads this passage can help seeing the strength of his sensibility, and that he was made like, as we are, capable of the

with (d) me and pray, that you may not come under trial. And going forward a little he was separated from them about a stone's throw, when kneeling down he fell upon his face to the earth, and prayed, That, if it were possible, the hour (e) might pass from

EXPLANATION.

keenest feelings, and yet sinned not, but fulfilled every will of his Father. This, as he suffered for our sake, must endear him to every Believer, shorten the otherwise awful, impenetrable, and infinite distance between the Creator and the sinful Creature; embolden man to open all the sorrows of his heart to his Savior and his God; for he knoweth whereof we are made; he can feel, for he has been in distress; he can help, for he has overcome; he will attend, because he delights in bearing away the sorrows of his People.

(d) That you may gain experience.

(e) What are we to suppose our Savior meant by "this hour," and "this cup." Do any of his expressions or behavior throughout his life justify the least imagination, that the apprehension of suffering could alter the purpose of his Soul? he, who had stepped between Man and his Father's offended Majesty, who had purposely descended to execute the great plan of our redemption, who also knew and declared to his Disciples, who entreated him, not to trust himself amongst his enemies,—That it both became, and was necessary for the Son of Man to suffer and to die; could he, after having stirred up Satan to every exertion of Power, at the last leave the world and his Friends a Prey to his Malice, Derision and Triumph? The Fortitude, Knowledge, Power, and Benevolence of Jesus on every other occasion militate strongly against this conjecture, even allowing his Prayer to have been only conditional; the form of which also shews, if we recollect what he had before said,—That he knew that his Father always heard him, i. e. granted his Petitions, either that he could not now pray, not to suffer death from the Jews, because it was not granted—Or else, as he here also said, That all things were possible unto God,—That the Salvation of Mankind was morally impossible, i. e. that it was totally inconsistent with the moral Attributes of the Deity to save man without this death of his Son; and either of these deductions are of great moment to mankind in assuring them, that all petitions offered in the Son's name are ever granted by the Father; and also, in the second instance, magnifying the guilt of sin, and the astonishing wisdom and love of God, in punishing it in such a manner, that the Sinner may yet be admitted into his Presence and Favor.—It is certainly our duty to be humble and cautious, not to aim at being wise above what is written, Secret things are impenetrable by man: what the Almighty intends for our direction, he clearly reveals: it should seem

from him; and he said, My Father, if it be possible, let this cup pass from me, yet not as I will (*f*); but as thou wilt. Then he cometh to his Disciples and findeth them asleep, and he saith to Peter, Simon, art thou (*g*) asleep? could not ye watch with me one hour? Arise and pray, that ye may not (*h*) enter into temptation; the spirit is indeed willing, but the flesh is (*i*) weak. And going away a second time he prayed, using the same expression, O my Father, if this cup cannot pass from me, unless I drink it, thy will be done. And returning he found them asleep again, for their eyes were heavy; and they knew not what

to

EXPLANATION.

seem therefore from the foregoing considerations a much safer conjecture, That our Lord, during these horrors, uncommon desertion, and surprising agonies (which probably was the greatest, although not the last attempt of Satan upon him, producing mechanically such lowness of spirits, as dissipates the powers of the Soul, This being his hour and the power of darkness) at this time prayed, That these bitter deadly Potions, these apprehensions and horrors might be removed from him, if it was agreeable to the divine will, and not destructive to the salvation of man; lest by their continuance, he should sully his Father's Glory, and dismay his own Followers: and his subsequent behavior and appearance surely justifies this conjecture; for from henceforth you see him all Serenity and Patience, going like a Lamb to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth. And this interpretation seems also to explicate Hebrews v. vii. (for the Death there mentioned evidently meant spiritual Death) and to receive additional confirmation from it. Our Lord's amazement likewise during this Agony cannot well be supposed to have arisen from so familiar an object as his suffering by Crucifixion.

(*f*) We have here the most perfect resignation under the most distressing circumstances; may we set it ever before our eyes, and continue in prayer yet with submission to the will of our heavenly Father, who certainly knows what is best for us, and will as certainly make a way for us to escape every trial with honor, and withhold no manner of thing that is for our good.

(*g*) A proper reproof to poor Peter, who had been so confident of his attachment.

(*h*) You see in what danger we live, when inattentive and devotionless.

(*i*) How mild this reproof! how ready to excuse the infirmities of his Friends! a bright example this to all his Followers; and shews at the same time, that as we are warned of the weakness of our Flesh, we should be ever in the use of the means to strengthen our Spirit.

to answer him. Then leaving them he went away again *and* prayed the (k) third time, making use of the same words, saying, Father, O Father, all things are possible unto thee, if it be thy pleasure, remove this cup from me; yet not my will, but thine be done. Then there appeared unto him an Angel from heaven (l)

strengthening him. And being in an agony, he prayed the more intensely, and his sweat was, as it were, (m) clots of blood falling on the ground. And arising from prayer and coming the third time to his Disciples he found them sleeping from (n) sorrow, and said unto them, Do you (o) continue sleeping, and taking rest? you

EXPLANATION.

(k) We perceive from hence the necessity for and power of fervent and importunate Prayer, which both exercises Faith and Patience, and will produce also more Experience, Love, and Joy.

(l) Here we may observe, that although trial and suffering be necessary and useful, yet that the children of God are never forsaken; but comfort and strength are always ready for every Applicant, at the moment in which they are most wanted; and frequently too in a manner, and at a time least apprehended. The refreshment here given was seasonable, you see, for the support of our Lord through his following agony.

(m) What Agonies of both Body and Mind! and when we moreover consider his innocence, and his Father's affection for him, can we help perceiving the strength of his love for us, the weight also of that burden, which seemed to lay so heavy on his Soul? and although he was ever a Pattern of resignation, yet likewise do we observe him capable of the keenest, and deepest feelings: a truth this necessary for our belief, or we shall neither have the affection nor reverence for one so far removed from us, nor be brought to open the secrets of our hearts to him, who hath not felt our infirmities, but be apt to excuse our own failings in our imitations of him by the immense distance between us.—It is moreover probable, that Judas's treachery with its consequences strongly affected him at this time: the destruction also that was coming on his favored Place and People; and above all the ignorance and impiety, which was at that time cast over the face of the whole earth, and which would continue too general during the several ages of the world, might increase his anguish.

(n) Through the stupefaction of their grief.

(o) It is much more probable that our Lord should address them with a question of surprize after his repeated admonitions of watchfulness, than that, considering the solemnity of his temper, and circumstances, he should ironically bid them, "to take their fill of sleep"—and this supposition is also confirmed by his immediately adding,—That they had sufficiently indulged themselves already.

you have had sufficient ; behold the hour is at hand, and the son of man is betrayed into the hands of sinners ; arise, let us be going, behold, he is approaching, who betrays me.

DIVISION CXVII.

MAT. XXVI. 47—57. M. XIV. 43—53. L. XXII. 47—54. J. XVIII. 2—13.

Our Lord being betrayed by Judas, is apprehended by the Jews ; upon which all his Disciples forsook him and fled.

NOW Judas also who betrayed him, being one of the Twelve knew the place (*a*), because there Jesus used frequently to meet his Disciples. Judas therefore, taking a (*b*) battalion of Soldiers, and Officers from the chief Priests, and the Scribes and the Elders of the People, came thither while he was yet speaking, and behold, *there were* with him a great multitude with swords and slaves,

with lamps and torches and weapons. Now the Traitor had given them a signal, saying, That is he, whom I shall salute, lay hold on, and go away with him safely. He went *therefore* before them ; and when he was come, he approached Jesus to salute him, and went immediately up to him, and saith, (*c*) Hail, Master, Master, and kissed him. Then Jesus said unto him, Judas, *my* * Companion, what art thou come about ? dost thou betray the Son of Man with a kiss ?—Jesus therefore knowing (*d*) all things that were coming upon him, going out said unto them, For whom are you looking ? they answered him, Jesus of Nazareth ; Jesus saith to them, I am *he*. Now Judas the Traitor had also stood by with them. When then he had said to them, I am *he*, they drew back, and fell to the (*e*) ground : he therefore asked them again, for whom are you looking ? and they said,—Jesus of

EXPLANATION.

DIV. CXVII.—(*a*) The garden of Gethsemane.

(*b*) A Cohort, containing at the least five hundred soldiers ; a strong force, to prevent a rescue.

(*c*) A term of address.

(*d*) What a lustre does this foreknowledge add to his Fortitude and Love ! does it not also confirm the conjecture in note (*e*) in the last division.

(*e*) How respectable must have been our Lord's appearance to cause such an effect upon men used to such a business ! and yet how soon after did he receive the most contemptuous treatment from probably some of the same men ! how happens this, but from the will of God, who turneth the hearts of all, whithersoever he pleaseth ; and the latter behavior of the enemies of Jesus might be as necessary to his purposes and his Son's glory, as the former.

* Pf, xli. 9.

of Nazareth. Jesus answered, I told you that I am *he*; if then you want me, let these go (*f*) away: that the word which he had* spoken might be fulfilled,—“I have not lost one (*g*) of those, whom thou didst give me.” Then they came, and laid their hands upon Jesus, and took him. And they about him perceiving what would happen, said unto him, Lord, shall we strike with the sword? and behold, one of those with Jesus, Simon Peter, having a sword, stretching out his hand drew it, and struck a servant of the High Priest, whose name was Malcus, and cut (*h*) off his right ear: upon which Jesus said to Peter, Return thy sword into its place, for all they, who take a sword, shall be destroyed (*i*) by the sword; dost thou think that I cannot now apply to my Father, and he would furnish me with more than twelve Legions (*k*) of Angels? but how then shall the Scriptures be fulfilled.—That thus

EXPLANATION.

(*f*) How considerative for those, who by their drowsiness in his greatest distresses had shewn so little feeling for him!

(*g*) Look to note (*c*) Div. CXV.

(*h*) Does not the forbearance of this armed multitude after such a provocation shew the over-ruling Providence of God? does it not also explaine to us the reason, why our Lord permitted them to take two swords only with them, although they then seemed to misunderstand him? (see Division CXII. note *aa*) Is it not manifest then that he can turn every circumstance, even our mistakes, to the production of good?—Let this hastiness of Peter teach us likewise to wait for an answer, when we are enquiring after the will of God, or our rashness may prove our destruction. Remember also from hence, that the wrath of man worketh not the righteousness of God.

(*i*) An affirmation, of more extensive sense than the world by its wars and murders hath hitherto credited; but the history of the human Species has notwithstanding established the truth of it; for the greatest Conquerors have not only generally fallen victims to their ambitious designs against others, but also their Adherents and Dominions have frequently been destroyed by the same means with which they endeavoured to extend them.

(*k*) A mighty host, about seventy thousand, and those not of Men, but of Angels. How powerful thy Friend, O Christian! What hast thou then to fear? not Men, or Devils, for he has overcome Both; but him only, who is able to cast both Soul and Body into hell: And the true fear of him, arising from the knowledge of his character and relation to thee, will produce Love, and Peace, and Joy, driving before them every anxiety.

* John xvii. 12.

hus it must be? The cup, (*l*) which my Father hath given me, shall I not drink it? Then Jesus said in answer; Permit ye thus much; when touching his ear he healed him. Then the Band with *their* Colonel, and the Jewish Officers laid hold on Jesus, and bound him. And Jesus said at that time to the Chief Priests and Officers of the Temple, and the Elders, who were come out against him with the multitudes, Are you come out to take me as against a Thief, with swords and clubs? while I was sitting with

you daily teaching in the Temple, you stretched not a hand against me, you apprehended me not; but this is your hour, and the power of (*m*) Darknes; the whole of this has come to pass, that the writings of the Prophets might be fulfilled.—Then all the Disciples forsook (*n*) him, and fled.—Now there had followed him a certain Youth with a linnen cloth thrown about his (*o*) naked body, and the young Men laid hold on him; but he leaving the sheet behind ran away from them naked.

DIVISION

EXPLANATION.

(*l*) Look to note (*e*) in the last Division, and see whether this passage also does not authorize a supposition, that our Lord was not there praying for a delivery from death, although he might in his great dejection dread some of the distressing circumstances previous to it.

(*m*) Or Satan, who seemed as well at the beginning by his attempt to excite vanity in our Lord, as now at the conclusion of his ministry by endeavouring through fear to shake the purposes of his Soul, to perceive his own danger in the other's success, and to be better acquainted with human affairs than it is now fashionable to allow him.

(*n*) Put not your trust in any child of Man. Experience shews, that acts of gratitude and attachment are rather to be held in admiration. Trust therefore only to him, who could pardon the cowardice and baseness of such a desertion; for his arm is able to defend, and his love from everlasting to everlasting.—Our Lord was evidently in this and other places deprived of that comfort and countenance, which he might naturally have expected, both to draw us from any other hope or confidence but in God alone, and to shew unquestionably, that the work of Salvation was done on earth by Jesus only, for he was singly to tread the Wine-Press. If. lxiii. 3—7.

(*o*) He had probably arisen from his bed on hearing a tumult, and by their attempts to apprehend him, might endeavour to be of some service to Jesus, or at least be known to be acquainted with him: and if it was so, his defenceless state and yet his courage are finely contrasted with the armor, number, and cowardice of our Lord's other Friends present.

DIVISION CXVIII.

MAT. XXVI. 57—59 and 69 to the end. M. XIV. 53—55 and 66 to the end. L. XXII. 54—63. J. XVIII. 13—19, 24—28.

Jesus is carried first before Annas, then before Caiaphas, whither Peter follows, and thrice denies any acquaintance with him.

THEN they led Jesus away to Annas first, for he was Father in Law to Caiaphas, who was High Priest that year. Now it was Caiaphas * who had counselled the Jews, That it was proper, that one man should die for the People. But Annas sent him bound to the High Priest Caiaphas. Then they who had apprehended Jesus led him away, and brought him to the High Priest's house, where all the chief Priests, and the Elders, and the Scribes were assembled with him.—Now Simon Peter, and another Disciple (a) had followed Jesus at a distance, and that Disciple was known to the High Priest, and went into the High Priest's Palace with Jesus: but Peter stood on the outside of the door, therefore the other Disciple, who was known to the High Priest, went out and spoke to the woman who kept the door, and brought in Peter. And when they had kindled a fire in the middle of the

Hall, and were sitting down together, Peter sat down amongst the Servants to see the end (b), and warmed himself at the fire. And while Peter was in the Hall below, one of the High Priest's maids, (the Girl who kept the door) comes to him, and when she saw Peter, as he sat at the fire warming himself, having fixed her eyes very earnestly upon him she said, This man also was with Jesus of Nazareth in Galilee—Art not thou likewise one of this man's Disciples? But he denied him before them all, saying, Woman, I am not, I do not know him, nor do I understand what thou art talking about. Then he went out into the Portico and a Cock crew.—Now the Servants and Officers had made a fire of coals, for it was cold, and were standing about warming themselves; and Simon Peter was standing amongst them warming himself. Then some time after he had gone out into the Portico, another Maid Servant perceiving him again, began to say to those who were standing there, This man was also with Jesus of Nazareth, He is one of them; they therefore said to him, Art not thou also one of his Disciples? And another man seeing him said, Thou art also one of them. Then Peter denied again with an

EXPLANATION.

DIV. CXVIII.—(a) John.

(b) The issue of his Master's being taken into custody.

* Div. XCVIII.

an (c) oath, saying, Man, I am not; I do not know the man.—And some time after, within about an hour, another man positively affirmed saying, Most certainly this Person was with him, for he is also a Galilean. Moreover the By-standers came and said to Peter, Thou surely art also *one* of them, for thou art a Galilean, and the agreement of thy speech discovereth thee. One of the Servants of the High Priest, a Relation of his whose ear Peter had cut off, saith, Did I not see thee with him in the Garden? Then

Peter denied again, and began to (d) curse and to swear, saying, Man, I do not know what thou art talking about; I know not this man, whom ye are mentioning. And immediately, while he was yet speaking the Cock crew a second time.—Then the Lord (e) turning about looked upon Peter, and Peter* recollected the word of the Lord Jesus, how he had said unto him, Before the Cock crow twice, thou wilt deny me thrice. And Peter went out, and covering *his face* wept (f) bitterly.

DIVISION

E X P L A N A T I O N.

(c) How apt is one degree of guilt to produce another, verifying the old proverb,—They that will swear, will lie.—How common is it also for deceit to destroy the judgment, and produce its own discovery by the addition of circumstances foreign to the purpose. Peter need not surely have been afraid of owning a personal knowledge of one, of whom few Galileans could have been ignorant. Stop then when Conscience first tells thee that thou art wrong, or thy attempt to extricate thyself may plunge thee into the depths of misery and distress.

(d) The nearer, you see, to detection, the more vehemence of asseveration.

(e) Jesus might be either now brought back into the Hall; or the doors of the Court being open might give him an opportunity of looking at Peter. What a proof is this that he knew what was going forward both in the Hall, and in the heart of Peter. Nothing then can at any time, you perceive, be concealed from him, for he knoweth and searcheth the very heart and reins.

(f) What a Picture is here of the human heart when left to its own fears, desires, and direction! how mean, how timid, how ungrateful and foolish also was this conduct of Peter, to one likewise, who had ever been his Friend and his Protector; whom too he had acknowledged to be the Christ; whose Power and Glory he had seen, and for whom he had professed such a regard, that he would rather die than be ashamed of him! This Passage then affords us a caution against Self-confidence at all times, or we like Peter shall
fear

* Div. CXII.

DIVISION CXIX.

MAT. XXVI. 59—69. M. XIV.
55—66. L. XXII. 63 to the
end. J. XVIII. 19—24, and
28.

*Jesus is examined by Caiaphas at
his Palace; from thence he is
taken before the Sanhedrim, who
adjudge him to be guilty of
death.*

THEN

EXPLANATION.

car, where no fear is. It shews us also our weakness; and compared with the subsequent courageous behavior of this Apostle it sets in the strongest light the Efficacy of Faith in renewing and strengthening the greatest weakness, and it affords the utmost encouragement to the most fearful to put their trust in him, who hath put to flight every dismay under all possible circumstances by declaring, "My Grace is sufficient for thee"—And that he who putteth his whole trust in him, shall never be ashamed; for whom need we fear, when the Lord is the strength of our confidence? let us also recollect for our Guard, that he, who denies him before men, will be denied by him before the Angels in Heaven; and that we do in fact disown him, whenever we are either neglecting or acting contrary to any of his directions for our conduct through Life.—Moreover we see in this instance the effect of true Penitence, in its producing sorrow and amendment; you hear no excuses from him by reason of his danger; you perceive nothing but shame and confusion of face; and these, not through a worldly sorrow, that he might have either lost his Master's bounty, or his own character, for this kind worketh death, this leadeth to despair, then would he either have been more audacious in witnessing further against his Master to clear himself; or like Judas, have gone and hanged himself in his remorse, madness, and ignorance; but Peter's was a sorrow for having offended his God and Father through his deceit, fear, and ingratitude, a Father whom yet he knew to be of the utmost compassion and mercy; it brought forth therefore a repentance never to be repented of, and produced more carefulness, knowledge, and love in time to come.—We should here also observe, what it was that effected this Change; even a look from Jesus. And a penetrating recollection of his character and our own, of our most shameful demerits, and his infinite mercies will ever bring back likewise every wandering heart. But if we sin in dependance on any future repentance we are playing on the Cockatrice's den; we are ignorant, that we cannot repent, when we will; that this is a distinguishing mercy of that Sovereign Will, which giveth, when, what, and to whom it pleaseth; while yet his mercies are over all his works: else, why did Peter repent, while Judas perished?—Let him then, who thinketh that he is standing, take heed, lest he fall. And let us all pray and strive, that we enter not into temptation, lest we also be overcome by the Evil One.

THEN the High-Priest questioned Jesus about his Disciples, and about his Doctrine. Jesus made answer to him, I have spoken openly to the World; I have taught at all times in the Synagogue, and in the Temple, where the Jews meet together from all parts; nor have I spoken any thing privately; why do you inquire of me? Ask those, who have heard, what I have said to them; behold they know, what I have spoken. Now after he had said these things, one of the Attendants, who stood by, gave Jesus a blow with a staff, saying, Is it thus you answer the High Priest? Jesus answered him, If

I have spoken what is wrong (a), give evidence concerning the wrongfulness; but if rightly, why dost thou strike me?—Then the Chief Priests and the Elders, and the whole Council sought for a false testimony against Jesus, that they might put him to death, but found (b) none, for many came and witnessed falsely against him, but their evidence did not amount to (c) conviction: yet at last there came two false witnesses, who rose up and said, This man said, I can destroy (d) the Temple of God, and build it within three days; we have heard him declaring, I will destroy this Temple that is made with hands, and within

EXPLANATION.

DIV. CXIX.—(a) In my publick discourses; as is evident from his calling upon the man to give evidence against him.

(b) No not even in Judas; it is likely therefore that he was either not base enough, or unwilling to procure his Master's death; and that his covetousness had so warped his Judgment, that he might hope to have obtained his desire without personal injury to Jesus. Thus are there degrees of wickedness; but still the love of gain, you perceive, was sufficient to overwhelm the ungrateful Judas in endless ruin. As no one then can foresee the fatal consequences of the least deviation from Moral Rectitude we ought to be very watchful over ourselves, for a little indulgence may produce very much misery.—What a horrible Picture also is here represented of the Jewish Rulers, in their endeavouring to take away the life of an innocent Person by false evidence, and thus involving their perjured Witnesses in equal condemnation with themselves!

(c) They seemed to have failed by neither agreeing exactly in their evidence; and because also the whole of it would not have amounted to a Capital Offence, had their Relations been circumstantially the same.

(d) What a proof this of the truth of his Doctrine, and the purity of his Manners, that the malice of his Enemies could not find him vulnerable either by Church or State; and were obliged to attack him by a misrepresentation of what, had it been true, could not have proved him guilty of either Heresy, or Sedition.

within three days build another made without hands, but neither thus did their testimony agree.— And as soon as it was day (e), the Elders of the People, and Chief Priests and Scribes assembled together, and led Jesus from Caiaphas's to their (f) Council: And the High Priest standing up in the midst, said, Dost thou make no answer? what do these men testify against thee? But Jesus was silent, and answered nothing. Then they said, Tell us whether thou be the Christ? and he said unto them, If I should tell you, you would not believe me, and if I also should ask any question (g), you would neither

give an answer, nor dismiss me. Again the High Priest asked him and said to him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of the blessed God? Jesus said unto him (h), I am; and I moreover declare unto you, Ye shall hereafter see the Son of Man sitting at the right hand of the Power of God, and coming in the clouds of Heaven (i). Then they all said, Art thou therefore the Son of God? and he said to them, Ye say, (k) that I am: upon which the High Priest rent his (l) clothes, and said, He hath spoken (m) blasphemy; what further want have we of witnesses?

X P L A N A T I O N.

(e) Probably at the dawn of day; for he was carried before Pilate early in the morning.

(f) Their State House, where the Sanhedrim or Great Council of their Nation, their highest Court of Judicature met to take cognizance of Crimes both against Church and State.

(g) If I reason with you either concerning the character of your expected Messiah, or your treatment of me, &c.

(h) This solemn appeal, although from an Hypocrite, drew, you see, an answer from our Lord.

(i) To revenge himself upon his enemies. A truth fulfilled in their calamitous destruction by the Romans; and will be completed in the final overthrow of every Antichristian Power; however unlikely the then appearance of our Lord before his Judges in his state of humiliation seemed to promise and justify such an affirmation; or however unfavourable at present the moral appearances of Things.

(k) A form of expression denoting, that he was in reality the Son of God.

(l) In token of his horror and indignation at the supposed presumptuous assertion of Jesus.

(m) Blasphemy in a general sense is the speaking reproachfully and slanderously of any one; but is more particularly confined to any derogating affirmation concerning the Deity; consequently the claim of Jesus to such nearness of relation to God they pretended to look upon

ses? behold now ye have heard his blasphemy; what is your opinion? And they answering said, He is liable to death: and they said what further occasion have we for witness; for we ourselves have heard from his own mouth; then they all adjudged him to be guilty of death. And the Men, who had Jesus in custody, insulted him; and some began to spit in his face, while others (n) smote, and beat him: and when they had covered over his eyes, the officers flapped him on the face with their open hands, and asked him saying, (o) Prophecy unto us O Christ, who is he that struck thee? and they said many other things (p) blasphemously against him.

DIVISION CXX.
MAT. XXVII. 1—15, M. XV.
1—6. L. XXIII. 1—6. J.
XVIII. 28—39.

Our Lord is carried before Pilate, that the sentence of the Sanhedrim might be confirmed, and execution be had upon him. Judas, being ashamed of his treachery, went and hanged himself.

NOW as soon as the morning was come, all the Chief Priests and the Elders of the People, and the Scribes, and the whole Council held a consultation together against Jesus to put him to death. And after they had bound him, the whole multitude of them arose, and led him away to the (a) Prætorium, and delivered him to (b) Pontius Pilate the

EXPLANATION.

upon as injurious to the divine Attributes. Now this was a Capital Offence punished with stoning to death by the Mosaic Law. Lev. xxiv. 10—17.

(n) Smote him with their fists, and beat him with their slaves, according to the usual signification of the words. Thus was he harassed, torn, and tormented on every side. Pf. xxii. 12, 13. How different his behavior to even those his enemies, when under any calamity or distress! Pf. xxxv. 12—18.

(o) From hence we see, that the meaning of this word is not always confined to the foretelling future events, but sometimes means merely, to declare, as in this place; and sometimes also, to expound, or unfold.

(p) It is here worthy of notice, that the Evangelists accuse the People of the same crime against Jesus, that his Judges condemned him for against God: does not this intimate, that they had the same reverential awe for both the Father and the Son?

Div. CXX.—(a) The Court where the Roman Magistrates heard Causes.

(b) The Procurator of Judea under the Roman Emperor Tiberius Cæsar.

the Governor Then.—Judas, who had betrayed him, perceiving that he was condemned, having (c) repented, returned the thirty pieces of silver to the Chief Priest, and the Elders, saying, I have sinned, in betraying innocent blood, but they said, What (d) is that to us? do you look to that. Then throwing down the silver in the Temple he withdrew, and going away (e) hanged himself. And the Chief Priests taking up the silver said, It is not (f) lawful to put them into the treasury, since it is the price of

EXPLANATION.

(c) Changing his mind and being sorry from worldly principles; probably because he had lost his reputation, and the advantages of his Master's life, attended also with the natural remorse arising from ingratitude and treachery; but however this might be, we perceive, that his repentance proceeding from a wrong view of things produced only worldly sorrow, despair, and death.

(d) This is the only answer and countenance that even malignity itself will give to any depraved conduct, although arising from its own instigation, as soon as it has obtained its ends. Several Motives, you see then, both from the agreeable form of Virtue, from Self-Love, and from present Convenience, happily combine together to make roguery detestable in the sight of the worst People, when unconnected with any present gratification.—What a further instance this also of the total depravity of these Keepers of the Oracles of God in their being unconcerned about this confession of Judas!

(e) The word *ἀπνέχαστο* literally means suffocation, however produced; but frequently also strangulation by outward means. Now we perceive Judas under great and sudden anxiety of mind, as soon as he perceived that Jesus was condemned; and this being productive of great agitation of Body might thus bring on a stoppage and cause his death; and that not improbably when he was on an eminence, from which he might in his fit fall headlong, and thus burst his body; or he might strangle or hang himself on a precipice, from whence he might afterwards tumble headlong in conformity to Acts i. 18. But whatever way he got his death, which is not material to us any further than to shew that both accounts may be harmonised, however differently expressed, thus much is clearly revealed, that his sudden death either from the immediate hand of God, or the desertion of his protecting Spirit, was the consequence of the horrid act he had been committing; from the consideration of which we have all sufficient cause for humiliation, watchfulness, and prayer.

(f) From hence we see the stupidity of the human mind when given up to its own regulations; the scrupulosity and anxiety also of superstition

of blood; therefore consulting together they bought with them the Potters field for a burying place for strangers; for which reason that piece of land is called the field of blood unto this day. (Then was fulfilled, what had been spoken by the (g) Prophet* saying,—And I took the thirty pieces of silver, the price of his valuation, whom the children of Israel had sold, and gave them for the Potters field, according as the Lord had commanded me.)—Now they themselves did not go into Court, that they might not be (h) pol-

luted, but that they might eat the Passover; therefore Pilate went out to them and said, what accusation do you bring against this man? They made answer and said unto him, If he was not a man of bad conduct, we should not have delivered him up to thee: then said Pilate unto them, Do you take him and try him according to your law; upon which the Jews said to him, It is not lawful for us to put any one to (i) death.—Then they began to accuse him saying, We found this man leading the Nation (k) aside, and forbidding
to

EXPLANATION.

superstition in the smallest matters, while it can permit the bringing about its designs by the worst of means, even by Perfidy, Falshood, Perjury, and Murder. Let us therefore be careful to learn our duty from the records of Truth, ere we trust to the decisions of Conscience; or we, like the Jews, shall be careful in straining out a Gnat, while we thoughtlessly swallow down a Camel.

(g) It is hoped, that the leaving out the name "Jeremiah" from the present copy of the original text is warrantable; as, whatever was the case antiently, or however the mistake, if it be one, arose, the passage here referred to, is now evidently taken from Zechariah.—It seems that thirty Pieces of silver was the usual price given for a Slave.

(h) By communication with the unholy Gentiles.

(i) Whatever Power they had afterwards, it seems evident from this passage, that the Jewish Rulers could not at this particular time put their sentence of condemnation into execution, or they would not have applied to Pilate. Thus was the Sceptre departed from Judah, the time prefixed for the appearance of the Christ. Gen. xlix. 19.

(k) From the Roman Power.—They had condemned him for blasphemy, but as they were not likely to get a Roman Governor to attend to such complaints, they now accuse him of Sedition, to which they knew that Pilate for his own safety, by reason of his Master's jealousy in such matters, must give ear.

* Zech. xi. 12—15.

to pay tribute to Cæsar, saying, that himself was the Christ the King. (That the saying of Jesus might be fulfilled, which he had spoken, signifying by what death (*l*) he was about to die.)—Now when he was accused by the chief Priests and the Elders of many things, he made no answer: then Pilate said unto him, Makest thou no answer? Dost thou not hear, how many things they testify against thee? But Jesus yet uttered not a single word of reply, so that the Governor was exceedingly astonished. Then Pilate went again into the Judgment-Hall, and Jesus stood before the Governor, and Pilate called to him, and asked him, saying, Art thou the King of the Jews? Jesus answered him,

Dost thou speak this of thyself (*m*), or have others told *it* thee of me? Pilate made answer, Am I a (*n*) Jew? Thine own Nation, and the Chief Priests have delivered thee to me; what hast thou done? Jesus answered, My Kingdom (*o*) is not of this world; had my kingdom been of this world, mine attendants would have striven, that I might not have been delivered up to the Jews; but now my Kingdom is not from hence. Therefore Pilate said, Art thou then a King? Jesus answered him, Thou sayest, that I am a King; I was born for this purpose, and did come into the world for this very thing, that I should bear witness (*p*) to the truth: every one who is of the truth, heareth my *voice. Pilate

EXPLANATION.

(*l*) Our Lord had frequently hinted, and once positively asserted, Mat. xx. 19, That he was to be crucified, which was a Roman Punishment.

(*m*) From thine own knowledge, or conjecture.

(*n*) What knowledge can I have, either of the propriety of your Pretensions, or even the nature of them.

(*o*) This declaration utterly destroys every pretence for any temporal dominion as deriveable from the authority of the Christ; and shews also, that his spiritual Kingdom interferes not with any earthly dominions.

(*p*) Thus we perceive, that the great end of our Lord's appearance here was to make known the Truth, which he thus boldly declared, witnessing a good profession, 1. Tim. vi. 13. before Pontius Pilate at the hazard of his life: after this, shall any of his Followers, who profess to be guided by the same Spirit, and to be fearless of Man, believing that the Lord is on their side, be either ashamed of him and his Cross, affraid to confess him before men, or suffer error, in whatever shape or station, to assume the venerable garb of Truth? If love and attachment have not produced Fortitude, let us however remember, that if we thus proceed, he will disown us, when we stand most in need of his notices.

* 1 J. iv. 6 and J. vii. 17.

late says to him, What is truth? and after he had said this, he went out again to the Jews, and said to the Chief Priests and the People, I find nothing blameable in this man: but they were the more clamorous, saying, He maketh disturbances amongst the People, publishing his Doctrines throughout all Judea, beginning from Galilee up even to this Place.

DIVISION CXXI.

MAT. XXVII. 15—32. M.
XV. 6—21. L. XXIII. 6
—26. J. XVIII. 38— and
XIX. 1—17.

Pilate sends Jesus to Herod, by whom he is treated contemptuously, and sent back to Pilate; who recommends it to the Jews to release him; but they prefer Barabbas's delivery as the customary Act of Grace, and persist in the crucifixion of Jesus: having therefore in vain repeatedly endeavoured to prevail for his discharge, he consents at last through fear of Cæsar, to his Crucifixion.

NOW when Pilate heard of Galilee, he inquired whether the Man was a Galilean; and understanding that he belonged unto Herod's Jurisdiction he sent him (a) to Herod, as he was at Jerusalem at that time. And when (b) Herod saw Jesus he was very glad, for he had long wished to see him, because he had heard much about him, and hoped to see some (c) wonder done by him: he therefore asked him many questions, but he gave him no answer; and the Chief Priests and Scribes stood and with great vehemence brought their charges against him. Then Herod and his guards treated him with the greatest contempt, and for derision put on him a splendid Robe, and sent him back to Pilate. And the same day Pilate and Herod became (d) Friends, for before there was an enmity between them.—Then Pilate calling for the Chief Priests and the Nobles, and the People said unto them, Ye have brought to me this Man as a Perverter of the People, and behold, having examined

EXPLANATION.

Div. CXXI.—(a) This was Herod Antipas, Tetrach of Galilee, who had beheaded John the Baptist, and the son of Herod the Great who had destroyed the children at Bethlehem.

(b) How was our Lord bandied about from one to another, teased, insulted and worried by all! what a night and morning were here! Consider, Sinner, for whom the innocent son of God underwent this, and make no more complaints of thy sufferings and persecutions.

(c) Thus for temporal purposes many at first gladly receive the Ministers of the Gospel; but when they hear of self-denial, and a spiritual dominion, start aside like a broken bow.

(d) Thus does Flattery, and a present Interest often unite for a time those of the most discordant tempers and pursuits, but what duration can be expected from an intimacy not arising from motives of Truth and Virtue?

examined him before you I have found in this man no guilt as to those things with which ye charge him, nor hath Herod; for I sent you to him, and lo, nothing worthy of death hath been done by him; after therefore I have (e) chastized him I will discharge him.—Now the Governor was (f) obliged through custom to release to the People at the feast, one Prisoner whomever they pleased; and there was a notorious Prisoner, a Thief called Barabbas, who had been put into prison with the seditious for an insurrection made in the city, and for a murder. When therefore the Multitude was got together and began to be clamorous, and to require a *release* according to their perpetual custom, Pilate answered them, saying, Ye have a custom, that I should set one at liberty for you at the Passover, whom therefore are ye desirous of having released, Barabbas; or Jesus called the Christ the King of the Jews? (For he knew that the Chief Priests had

delivered him up through envy; and while he was sitting on the Tribunal his wife had sent to him, saying, Concern not thyself with that just one, for I have suffered many things to day in a dream on his account.) But the Chief Priests and the Elders moved and persuaded the People to ask, that he would rather release unto them Barabbas, and destroy Jesus: then the Governor said to them in answer, Which of the Two would you have me release unto you? Upon which the whole (g) multitude cried out again, saying, Not this man, but Barabbas; Away with this man, and release unto us Barabbas: then Pilate answering said to them again, What therefore would you have me do with Jesus called the Christ, whom ye stile King of the Jews? and they all called out again, saying unto him, Let him be crucified. Pilate however being desirous of releasing Jesus spake to them again, but they cried out, saying, Crucify, Crucify him. Then
Pilate

EXPLANATION.

(e) This was usually done by whipping, which commonly preceded execution.

(f) Obligated by custom, not by law.

(g) How inconstant! what a difference within a few days in the behavior of the same People! Then they received him with the loudest applauses, and marks of respect, as their King; now they are equally vehement in getting him nailed to a Cross with the utmost derision, and contempt, as a Traitor. Learn then neither to be elated with the applauses nor depressed with the frowns of the injudicious multitude; commit thy cause unto him that judgeth righteously, and he will at a proper time make thine innocence appear in its true and brightest colours; seek the honor that cometh from God alone, and thou wilt never want either fortitude in distress, or decency in prosperity.

Pilate said to them the third time, Why? what crime hath he committed, I have found no capital offence in him, I will therefore chastize, and discharge him, but they cried out the more vehemently, and were the more pressing with louder exclamations requiring, That he might be crucified; and the voices of them and of the Chief Priests prevailed.—Then therefore Pilate took Jesus and scourged him; and the soldiers of the Governor laying hold on Jesus led him away to the public Court called the Prætorium, and gathered about him the whole Cohort, and stripping him they clothed him in (h) Purple, and put on him a scarlet Robe, and twisting together a Crown of (i) Thorns they put it upon his head, and a Cane in his right hand, and they began to do homage unto him, and bowing the knee to him they prostrated themselves before him, and in derision said, Hail, King of the Jews! and they smote him with their hands, and spat upon him,

and taking the (k) reed beat him upon his head. Then Pilate went out again and says unto them, Behold, I bring him out to you to inform you, that I find nothing criminal in him: Jesus therefore came out wearing the crown of Thorns, and the purple Vest, upon which he said to them, Behold the Man! when then the Chief Priests and the Officers saw him they cried out, saying, Crucify, Crucify him: Pilate says unto them, Do you take and crucify him, for I do not find any fault in him: the Jews made answer to him, We have a law, and according to our law he ought to die, because he made himself the Son of God; when therefore Pilate heard this expression he was the more fearful (l), and went again to the Prætorium and saith to Jesus, From whence art thou? but Jesus gave him no answer; then Pilate saith to him, Dost thou not speak to me? dost not thou know that I have power to crucify thee, and power to (m) discharge thee. Jesus answered, Thou hadst had

L O

EXPLANATION.

(h) The dress of Princes in mockery of his assumed Majesty.

(i) It is not clear that this Crown was made of Thorns, as from the expression it might have been made of the Acanthus, a common herb amongst them, and therefore only added to complete the mock Regalia, and not with a view to torment him.

(k) Or Cane, which they had put into his hand as a Sceptre.

(l) Either through his own superstition; or apprehensive of seditious consequences, if he opposed any of their religious observances: the former seems the more probable from the question he immediately put to our Lord.

(m) this Assertion seems a clear proof, that the Power of Capital Punishment was taken intirely at this time from the Jews.

no power against me, had it not been given thee from (n) above; he therefore, who delivered me to thee, hath the greater sin; from this circumstance (o) Pilate fought to release him, but the Jews cried out, saying, If thou discharge this man, thou art not the Friend of Cæsar, for every one, who maketh himself a King, speaketh against Cæsar: Pilate therefore hearing this expression led out Jesus, and sat down upon his throne in a place called

the Pavement (p), but in the Hebrew Gabbatha: (Now it was the preparation (q) of the Passover, and about the sixth (r) hour.) And he saith unto the Jews, Behold your King! but they called out, Away with him, away with him, crucify him. Pilate saith to them, shall I crucify your King? the Chief Priests made answer, We have no (s) King but Cæsar. Then Pilate perceiving that he could not prevail, but rather was increasing the

EXPLANATION.

(n) From the latter part of this Sentence, it seems the more natural interpretation to suppose, that "from above" means, the higher Powers of the Jewish state; but as this would very much weaken the propriety, if not the truth of our Lord's assertion, (for Pilate could have condemned Jesus by his own authority for any supposed crime whatever) "from above" seems to bear no other sense than that of Divine Providence: and then the following reflection might arise from the superior means the Jews had of Divine Knowledge, of the Justice of his claims to Sonship with the Father, and from their pretended intimacy with and veneration for the Deity. If this be the sense, we perceive that not a hair of our heads falleth to the ground without the knowledge and permission of God.

(o) Pilate seems to have been here more strongly pressing for his discharge from the foregoing reference to the superior power of God.

(p) In the Greek language.

(q) The preparation for, or day before the Sabbath in the Paschal week, which was a solemn day with them.

(r) Or twelve o'clock at noon according to the Jewish reckoning; but as Mark, Ch. xv. 25. expressly says, that our Lord was crucified at the third hour, that is at nine in the morning, and there is some authority to support the same reading in this Passage, the inserting here the sixth for the third may have been a mistake of the Transcribers.

(s) Let us call to mind their anger upon a former occasion, and their declaration, "We were never in bondage to any man" (J. viii. 33.) and acknowledge the astonishing perversity and contradiction of the human mind to serve a present purpose. They here however asserted a truth without perceiving the force of it, but which they soon learnt afterwards to their sorrow.

the disturbance, took water, and washed his hands before the multitude, saying, I am clear of the blood of this just (*t*) man, you (*v*) shall see *to it*; and all the People answering said, His blood be upon us, and upon our (*u*) children. Pilate therefore being desirous of satisfying the People, gave sentence, That their demand should be granted; and he set at

liberty Barabbas, who had been imprisoned for sedition and murder, whom they had requested; and having scourged Jesus he delivered him up to their will to be crucified. Then after they had mocked him, they pulled the Purple and the Robe off him, and put on him his own clothes, and took Jesus, and carried him away to be (*w*) crucified.

EXPLANATION.

(*t*) Thus did the fear of man at last prevail with this heathen Judge, against his own natural notions of Justice; the remonstrances of Conscience, and the message of his wife from a divine admonition: but it is necessary that we be told, That these Perversions of Truth seldom go unpunished even in this world, and very frequently also by the very means, that we betray our confidence in God; Thus,—“You are fleeing away upon swift horses to Egypt for help against your Enemies,” says Jehovah upon a former occasion to his corrupt People, “therefore shall they, who pursue you be swift, *Is. xxx. 16:*” thus also were these very People whom Pilate now sought to please, lest he should offend Cæsar, the very instruments soon after of his losing his government, and the favor of his Master; (*Joseph: Antiq. B. 18. Ch. v.*) and we are told, that being banished from Rome he destroyed his own life. Reverence then the Truth; observe the dictates of Conscience: Fear God; and who, or what can hurt you?

(*v*) A poor excuse for a Judge to make for condemning an innocent man!—No, Pilate, altho’ the Jews were guilty, yet wert thou also a committer of Murder, if not the First, and Chiefest among them, for they were urged forward by ignorance of his Character, by Pride, and Malice, whilst thou didst acknowledge, that he was innocent of the charge.

(*u*) An imprecation, extending to the present hour; which may God of his infinite mercy soon remove!

(*w*) Thus by an oppressive judgment was our Lord taken off, (*Is. liii. 7.*) after his innocence had been declared by a Judge, who could have no private Interest to serve by this affirmation of his Integrity. In vain did his Enemies attempt to fasten upon him the least criminality, even although they procured false witnesses for that purpose: and they were at last obliged to work upon the fears of the Roman Governor to obtain an Execution. In his trial before
the

the Sanhedrim they condemned him without witness; drawing the supposed words of criminality from his own mouth, because on being asked he confessed, that he was the Son of God, without considering the justice of such a claim in any sense, whether it was agreeable to the tenor of his life and conversation; or without shewing that such a pretension was in reality the sin of blasphemy; and also as This was no crime against the state, they were obliged at last to use another mode of accusation before the Roman Governor, and impeach him as a turbulent seditious Person, and a bad member of society, especially as he stiled himself a King, although he had always disclaimed all temporal authority, had gone about doing Good, and paid due submission to the governing Powers, carefully avoiding the least interference with human Authorities. The injustice of our Lord's condemnation was further apparent from the omission of the usual forms in criminal cases; for it was customary with them before punishment to make proclamation of the Crime, the Place, the Time, and the several evidences to the Fact, with the mode of punishment incurred; and if any Body knew any thing in the Criminal's favor, he was called upon to appear and speak in his behalf: (see Bish. Lowth's notes on the 53d Ch. of Isaiah) but in the trial of Jesus no such rule was observed, no such friendly Advocate appeared, for of all his numerous Followers and Friends, so far from any one declaring his manner of life, and speaking in his favour, those most obliged to and best acquainted with him, as soon as he was apprehended, forsook him and fled; and indeed in the wise designs of Providence for the salvation of man, to which he submitted however afflictive with the greatest meekness, it was shewn, that thus it became the Christ to suffer, without human support, the just for the unjust, that he might bring us unto God.—Let us then who have seen him declared to be the son of God with Power by his resurrection from the dead, be careful both how we deny this Dignity in his Person, and how we value the great Privileges, and Protection that may be from thence derived; and as we have confessed him to be indeed an exalted Prince and Savior, to give deliverance unto his People, and perceive the spirituality of his Empire, let us endeavour to bring our unruly tempers under his dominion, lest we incur his fierce displeasure, crucify him afresh, and bring him to perpetual shame, and ourselves to endless misery. Let no Disciples of a suffering Master be either ashamed, or affraid of the Cross through Persecution. Malice, Envy, or Misrepresentation, but committing their Cause unto him who judgeth righteously, patiently endure every affliction that may thus redound to the glory of God, and the good of Souls.

DIVISION

DIVISION CXXII.

MAT. XXVII. 32—62. M.
XV. 21 to the end. L. XXIII.
26 to the end. J. XIX. 17 to
the end.

Jesus is led forth to execution and nailed to a Cross on mount Calvary; where, after having been insulted, given hopes of future happiness to the penitent Thief on the Cross, and suffered much agony he expired amidst many Prodiges and alarms to the Spectators. Joseph begs the Corpse of Pilate, and lays it in a monument hollowed out of a Rock in his own Garden near the Place of Execution.

THEN he went forth carrying his (a) Cross, to what was called the Scull-Place, which is named Golgotha (b) in the Hebrew.—And as they were going out they happened with a man of Cyrene, whose name was Simon, the Father of Alexander and Rufus, who was passing by

coming out of the Country; him they seized, and laying the Cross upon him, obliged him to carry it after Jesus.—Now there followed him a great multitude of the People, and of Women; and they beat their breasts and bemoaned him; but Jesus turning towards them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; for behold the days are coming, when you will say, Happy are the barren, and the wombs which have never borne, and the breasts which have never given suck; then will they begin to say to the mountains, Fall upon us, and to the Hills conceal us; for if they are doing these things in the lappy wood, what will be (c) done in the dry?—Now there were led also two other Criminals to be executed with him.—And when they were come to the Place called Golgotha or Calvary, they gave him vinegar mixed with gall to drink; but

EXPLANATION.

Div. CXXII.—(a) A part of the Cross, which consisted of two pieces; an upright one, and another put athwart the first towards the top, to which the arms were nailed, and thus the Body commonly languished in immense torture for some days. Criminals, it seems, usually themselves carried their Crosses to the place of Execution.

(b) Or Calvary, a Mount without the Gates (Heb. xiii. 11—14), so called from the number of Skulls of Convicts there found.

(c) A proverbial expression meaning, If they be permitted to do these things to an innocent Person, one as undeserving of these cruelties, as green wood is unfit for the fire, what will they not at that horrible time do to those, who by their guilt have deprived themselves of God's comfort and protection, and therefore become proper objects for the fire of his wrath, and the persecution of his Enemies.

but having tasted he would not drink *it*: they gave him also to drink wine mixed with myrrh, but he did not (*d*) take *it*. It was then the third (*e*) hour; when they crucified him there, and two Thieves with him, one on the right hand, and the other on his left, and Jesus in the middle: Thus was the *Scripture fulfilled, which saith "And he was ranked with Criminals."—And Jesus said, Father, forgive them, for they know not what they are (*f*) doing.—Then the soldiers, when they had crucified Jesus took his Clothes, and made four divisions, to every soldier a part, casting lots for them, what each man should take, and the vest also:

but the vest being woven from the top throughout without a seam, they said therefore to one another, Let us not cut it, but cast lots for it, whose it shall be, that the †Scripture spoken by the Prophet might be fulfilled which saith, "They divided my Garments amongst them, and cast lots for my Vesture."—The soldiers therefore did these things; and sitting down they watched him there.—Now they had put over his head an Inscription of his crime written in Greek, and Latin, and Hebrew, and the writing was,—This is Jesus of Nazareth, the King of the Jews.—And indeed Pilate wrote the Title, and put it on

EXPLANATION.

(*d*) The first of these Potions seems offered through scorn and cruelty; the last with an intent to have cheered his Spirits according to the usage on such occasions; but you see, he determined to derive no support from such means.

(*e*) Nine in the morning.

(*f*) What an astonishing instance of consideration and love for his Enemies at the very instant of their utmost Barbarity towards him! Therefore, ye Disciples of an agonized yet pitiful and forgiving Master, learn from hence during the exertions of Malice and Persecution to think less of your own sufferings than of the horrid consequences to your Enemies; then instead of thoughts of complaint, aggravation, or revenge, make it your earnest request to God, that he would forgive and convert them: one Enemy thus, thro' your means, introduced to the joys of Heaven, will add splendor to your Crown of Glory. When then you are suffering innocently yet patiently for Jesus's sake is the time to think and pray for the People, and even Enemies of God: thus he prevailed for thousands; thus Stephen probably obtained the conversion of the outrageous Saul; thus will you shew that you have the increase of Religion really at heart, and that you are governed by the Spirit of your Lord, in praying for those who despitefully use you, and persecute you.

* Is. liii. 12. † Ps. xxii. 18.

on the Cross. Many therefore of the Jews read this inscription, because the place, where Jesus had been crucified, was near the City. Then the Jewish chief Priests said to Pilate, Do not write, "The King of the Jews," but "That he said, I am King of the Jews:" Pilate made answer, What I have Written, I have Written.—And the People stood looking on; and they, who were passing by, reviled him, nodding their heads, and saying, Ah thou, who wouldst destroy the Temple, and build it in three days, preserve thyself; if thou be the son of God, come down from the Cross. And in the same manner also the Chief Priests with the Scribes, Elders, and the Rulers likewise sneered at him, and said in derision one to another, He saved others, cannot he save himself? if he be the Christ, the Chosen of God,

let him now come down from the Cross, *and* save himself, that we may see, then will we believe in him; "he *trusted in God, let him now (g) deliver him, if he be desirous of him;" for he had said, I am the Son of God. Then also did the soldiers jeer at him, coming to and offering him vinegar and saying, If thou be the King of the Jews, deliver thyself.—And (aa) one of the Malefactors who were hung on a Cross with him reproached him and blasphemed him in the same manner saying, If thou be the Christ, save thyself, and us. But the Other answered *and* reproved him, saying, Art not thou afraid of God, since thou art in the same condemnation; and we indeed justly, for we receive the debts of our actions, while he hath done nothing amiss: then he said unto Jesus, Lord, remember

EXPLANATION.

(g) As we find that Jesus was never more acceptable to his Father, nor can be viewed in a more glorious light by Men and Angels, than on the Cross, patiently enduring its pains to deliver his People from death, and bestow upon them eternal life, notwithstanding the dismay of his Friends and the triumph of his Enemies in this his state of humiliation and suffering; so let this consideration support us under all the contempt and persecution of the world, knowing that God's word is sure and steadfast; that Humility and Tribulation go before Exaltation: let us not then be anxious about any thing, but form ourselves in obedience to the divine will, and after having here suffered some light temporary afflictions for our Lord, we shall shortly be with him in Glory.

(aa) Matthew and Mark mention them in the plural; but from the circumstances of the story, and Luke's particularizing one only, it is most likely that theirs was only a figurative way of speaking, and that Luke's is the true account.

* Ps. xxii. 8.

remember me, when thou comest into thy Kingdom; and Jesus said unto him, I solemnly tell you (*h*). Thou shalt this day be with me in Paradise.—Now there had stood by the Cross of Jesus his Mother, and Mary *the wife* of Cleopas his Mother's sister,

and Mary the Magdalene; Jesus therefore perceiving *his* Mother and the Disciple, whom he loved, standing near, says to his Mother, Woman, behold thy son! then he says to the Disciple, Behold thy Mother? and the Disciple took her (*i*) home from that hour.

EXPLANATION.

(*h*) Although our Lord would not open his mouth to all the reproaches of his Enemies, yet you see he gives an immediate and reviving answer to one in distress at the first moment of his application to him for relief; this should afford the greatest encouragement to all under the like circumstances. This Sinner certainly exerted a great degree of Faith in one, who to the eye of sense was so far from being able to relieve another, that he seemed much in want of assistance himself; and when we look to the other side of the Cross and observe the reproaches uttered by his companion in wickedness, we ought surely to allow from this strong instance before us, that the different behaviour of each of these Malefactors could proceed only from that sovereign mercy, which had made the one sensible of his own demerits, and the Power and Inclination of Jesus to save every soul humbly looking to him for his help, while his Fellow remained in ignorance both of himself, and his God. Let us then use the means our heavenly Father hath ordained to understand our own Character and that of Jesus, whom the almighty hath thus purposely sent to be the sacrifice for our sins. Nor will this instance of the pardoned Thief give the least hope or encouragement to any to defer the necessary work of repentance to a future period, as it rather shews, that we cannot repent when we please; when God speaks we must answer, or we may for ever lose both opportunity and inclination; there is moreover a great dissimilarity between this man's case and a death bed repentance, after a life of repeated opposition to every conviction, and abuse of the long suffering of God with us, when we may neither have senses, inclination, or opportunity sufficient to cry out for mercy; when also we shall probably deceive ourselves with what will be found on trial far short of that change, which true repentance worketh in us. Let us then prize the happy moments, when our hearts are softened, and not hazard our everlasting welfare upon what is barely possible; happy in this great and precious Truth; that if we now believe, there is at this instant nothing past that will hinder our safety; whereas, if we do not all repent, we must all perish.

(*i*) How affectionately were his thoughts employed, notwithstanding the torture of his Body, in providing for the future convenience

of

hour.—It was now about the (k) sixth hour, and there was darkness over all the country from the sixth to the ninth hour; and about the ninth hour Jesus cried out with a loud voice, saying, Eloi, Eloi, Lama Sabachthani? which being interpreted means, My God, My God, Why hast thou (l) forsaken me? And some

EXPLANATION.

of all about him: how amiable, how attracting, how instructive this benevolent attention to others, which is in truth, how little soever practised, the best balm to bodily sorrow, and at the same time our truest interest, as well as support. This last attendance on her Son at this time of danger and insult to herself shews the Fortitude, and Affection of Mary, and obtained for her, as it does for all who are fearless of danger in the way of Duty, as affectionate a Reward. Now also must the Prophecy of Simeon (L. ii. 35.) be indeed fulfilled in the heart of the Mother of the crucified Jesus.

(k) About noon.

(l) This complaint shews in the strongest light our Lord's agony and distress; it shews also the strength of his Faith, that the Almighty Father was still his God; it moreover affords us the strongest consolations under the like darkness, when the cheerful light of God's countenance is for a season hidden from us; for then, unless our perversity has driven him from us, (when indeed whatever we may affect, we cannot look up to him with confidence) we may from hence perceive, that the depriving us of a comfortable sense of his Presence is no sign, that he hath forsaken us; for never surely was the Son more glorious in the sight of God and Angels, or more under God's Paternal love, care, and protection than thus struggling with the pains of Death, that he might break its bands, and introduce mankind to the joys of eternal Life: now was he within a few moments of receiving his Father's caresses, his mediatorial Crown, and the high and sole Privilege of bestowing a glorified immortal Body upon all, who should thus fight the good fight of Faith, who should die with him, that they may be glorified together. We see then from hence that it is as necessary, that we should sometimes be without strong consolations, as that we should be brought by afflictions to repentance, carefulness, exertion, and thanksgiving, and that these efforts of Faith produce an increase of knowledge, strength and glory. It is also under all our sufferings a Cordial to us to recollect, that our Friend and Savior has trodden a much more rugged path, and hath overcome every difficulty, and that he is ever at hand to assist, and has too much fellow-feeling at this dangerous time to neglect, much less forsake us.—Our Lord's complaint likewise being made in the words of the 22d Ps. which the Jews allowed to be descriptive of the sufferings of the Messiah, ought to have opened their eyes to see

some of the flanders-by hearing *him* said, Hark, he calleth for (m) Elijah. After this Jesus knowing that all things were now completed, that the * Scripture might be fulfilled, says, I am thirsty: now there stood *there* a vessel full of vinegar, one of them therefore ran immediately, and taking a sponge, filled *it* with vinegar, and having put it upon Hyssop on a reed they put it to his mouth, *and* gave him to drink; but the rest said, Stop,

let us see whether Elijah will come to save, *and* take him down; when Jesus therefore had taken the vinegar, he said, It is finished.—and crying out again in a loud voice he said, Father, into thy hands I commit my spirit; and having spoken thus, he bowed his head, and (n) delivered up *his* spirit, and expired; when behold the Sun was darkened, and the Veil (o) of the Temple was rent in two in the middle from top to bottom, and the

EXPLANATION.

see and acknowledge him as their promised King; and if we attentively read the same we ought to adore the goodness of God in giving so particular a description of the manner of his sufferings, that we may not mistake the nature of his Kingdom; and it also affords us an incontestible proof, not only of the truth of our Religion through the completion of the Prophecy; but at the same time from some expressions therein.—That a double interpretation is warrantable, for at least here we shall find some circumstances utterly unrepresented in the history of David.

(m) They either could not really, because of the noise and distance, or they affected not to understand him, that they might divert the attention of the Populace.

(n) St. Matt. says, he dismissed his Spirit, as if by a voluntary act, which seems confirmed by his former declaration J. x. 18. "No man taketh my life from me, but I lay it down of myself." And indeed by the shortness also of the time he was on the Cross, his death did not seem to have arisen altogether from natural causes.

(o) The Hanging, at that time said to be of Tapestry, which separated the body of the Temple from the most Holy Place (2d of Chron. iii. 14.), where was the Mercy-seat, from whence the Divine Answers were delivered; and wherein the High Priest entered every year with the expiatory blood for the sins of the People, was now at the time of the evening Sacrifice in the sight of the Priests torn down, and discovered the mercy of God, as it were, now laid open by a new mode, even the sacrifice of his Son on the Cross, and consequently the abolition of the Jewish Mysteries and Ceremonies.

* Psalm xxii. 15. and lxix. 21.

the Earth was shaken, and the Rocks (*p*) were cleft, and Tombs were opened, and many Bodies of the sleeping Saints were raised, and coming out of the graves after his resurrection went into the holy City, and appeared unto many.—Now when the Centurion, who stood opposite to him saw him thus crying out when he expired, *and* what had happened, he glorified God, saying, This was certainly a (*q*) righteous Man; This was truly the Son of God.—And they with him, who were guarding Jesus, when they saw the earth quake, and what had been done, were under very great fear, *and* said, This *man* was in reality the Son of God.—And all the multitude that had come together to this spectacle, having seen what was done, re-

turned beating their breasts.—All his acquaintance also, and many Women who had followed and attended on him when he was in Galilee, among whom was Mary of Magdala, and Mary the Mother of James the Less, and of Joses, and the Mother of the sons of Zebedee, and Salome, with many other women who had come up with him from Galilee to Jerusalem, stood at a distance beholding these things.—Then the Jews, because it was the Preparation, that the bodies might not remain upon (*r*) the Cross on the sabbath day, (for that sabbath was a great day) requested Pilate, that their legs might be broken, and they might be taken away. The soldiers therefore came and broke the legs of the first, and of the other

EXPLANATION.

(*p*) One of these is to be seen at this day torn asunder, across the Grain or Veins, in such a manner, as plainly discovers, it was not done by art.

(*q*) Thus did the truth, now attested by such convincing Prodigies, force itself into the mind of an untaught heathen Infidel; whilst the Keepers of the Oracles of God, who had also the advantages of seeing, hearing, and observing the doctrine, and conduct of our Lord, remain unmoved during this clear and loud voice of the God of nature, directed to both the head and heart of all the Audience. So strong is the force of Prejudice, so fascinating the Pride of life, the Concupiscence of the heart, and the Love of this present vanishing unsatisfactory world!

(*r*) Contrary to the directions of the Law, thus both prophaning the Sabbath and polluting the Land. Deut. xxi. 22, 23.—Scrupulous you see to the last in External! But you will see also how the Providence of God made use of this Jewish Custom to the furtherance of his own Glory, and the confirmation of our faith, for it was usual with the Romans to let the Bodies of crucified Criminals remain some days on the Cross.

(*f*) other that had been crucified with him; but when they came to Jesus, as they saw that he was already dead, they did not break his legs, but one of the Soldiers pierced his side with a spear, and there immediately came out (*l*) blood and water. And one (*v*) who saw it, hath testified, and his testimony is true, and he knoweth, that he is speaking the truth, that ye may believe; for these things were done that the *Scripture might be fulfilled, "Not a bone of it (*u*) shall be broken:" and another *Scripture faith, "They shall look on him whom they have pierced."—And now after these things, (as it was the Preparation, that is, the Day before the Sabbath) the evening being already come, behold, there came a rich man called Joseph, of Arimathea, a Jewish City, an honorable Senator, a just and good Man (He had not assented to their design and transaction, but was also himself waiting for the Kingdom of God) this man being a Disci-

ple of Jesus, yet in a concealed manner through fear of the Jews, went boldly to Pilate, and requested that he might take away the body of Jesus. Then Pilate was in amazement at his being already dead; and having sent for the Centurion asked him, If he had been dead any time; and being informed by the Centurion, Pilate gave leave, and ordered the Body to be delivered to Joseph: Joseph therefore, having bought fine linnen, came and took down the body of Jesus, and wrapped it in clean fine linnen; Nicodemus also, (who had formerly come to Jesus by night) came also bringing a mixture of Myrrh, and Aloes, about a hundred Pounds; and they took the Body of Jesus, and wound it round with Linnen, with the spices, according to the Jewish custom of Burying.—Now there was a Garden in the Part where he was crucified, and in the garden a new monument; as therefore that day was the Jewish preparation, and the Sabbath was drawing

EXPLANATION.

(*f*) It is remarkable that they should pass Jesus to go to the other Malefactor first.

(*l*) A Proof, either that he had been dead long enough for the blood to be cool and separated, or that he could not survive such a wound, which seemed, by its contents, to have flowed from the region of the heart.

(*v*) John himself, the Relater of this account.

(*u*) Can there be a stronger reference than this to the Christ's relation to the Paschal Lamb? and is not the doctrine of Atonement clearly deducible from hence? If. liii. 5.

* Exod. xii. 46. and Numb. ix. 12.

† Zech. xii. 10.

drawing on, because the Tomb was near, they laid Jesus in Joseph's new * monument, which he had cut in stone, and hollowed out of a Rock, where no one had yet been laid; and having rolled a great stone to the door of the Sepulchre he went away.—And Mary Magdalen, and the other Mary the Mother of Josès, and the Women also who had come with him from Galilee, having followed sat opposite to the Burial Place, and beheld, where and how his Body was laid. Then returning they prepared aromatic spices, and Balms, and rested on the Sabbath according to the commandment.

DIVISION CXXIII.

MAT. XXVII. 62. to the end.

The Jews procure a Guard to be set over the Tomb the day after the Crucifixion.

NOW on the Morrow, which was the day after the Preparation, the chief Priests and the Pharisees went together to Pilate, saying, Sir, we have recollected, that That Deceiver said when living,—“After three days I will rise up.”—Give orders therefore

that the Sepulchre be made secure until the third day, lest his Disciples should come by night and take him away by stealth, and tell the People, that he is risen from the dead, and the last deceit be worse than the first.—Pilate made answer to them. You have a Guard, go and make it as secure as you can. They then going away secured the Sepulchre, having (a) sealed the stone, and set a Guard.

DIVISION CXXIV.

MAT. XXVIII. 1—16. M. XVI.

1—15. L. XXIV. 1—44.

J. XX. 1—21.

Jesus riseth from the Dead—is seen, first, by Mary Magdalene; next, by the other women who had come down to the Sepulchre, on their return to the city; thirdly, by two other Disciples; fourthly, by the two Disciples going to Emmaus; fifthly, by ten of the Apostles and others met together; all of which appearances happened on the Resurrection Day.—The Guards on making their report to the chief Priests are bribed by them to say, That his Disciples stole away the Body while they were asleep.

NOW

EXPLANATION.

DIV. CXXIII.—(a) Thus, through the Power and Goodness of God, was their Precaution made subservient to strengthen the evidence for the resurrection of Jesus: and Thus shall all the enemies of Truth, and its Followers be ever taken in that snare, which they laid for others, and contrary to their malicious intentions promote the glory of that Cause, which they meant to darken and to destroy.

* If. liii. 9.

NOW Mary Magdalen, and the other Mary the Mother of James and Salome had bought spices that they might go and embalm *him*. And when the Sabbath was over they come very early in the morning, while it was yet dusk, at the dawn of light, on the first day of the week, to see the Sepulchre, and Others with them bringing spices which they had prepared. And they said one to another, Who shall roll away the stone for us from the door of the monument? for it was a very large (a) one.—Now behold there was a great earthquake, for an Angel of the Lord descending from heaven, came and had rolled away the stone from the door, and sat upon it, and his appearance was like Lightning, and his Clothing as white as Snow; and the Guards shook with fear of him, and became like dead men.—Then Mary Magdalen perceived that the stone was taken away from the Grave; (And they (b) looking saw also that the stone had been rolled away from the Tomb) she runs therefore and comes to Simon Peter, and to that other Disciple, whom Jesus loved, and says unto them, They have taken away the Lord out of the Sepul-

chre, and we do not know, where they have laid him. Then Peter arose and went out, and that other Disciple, and came to the Sepulchre; and they both ran together, but the other Disciple out ran Peter, and came first to the Sepulchre; and stooping down he saw the linnen cloths lying, but he did not go in; then cometh Simon Peter following him, and he (c) stooping down went into the Sepulchre, and saw the linnen clothes lying separately, and the napkin which was upon his head, not lying with the clothes, but folded (d) in a place by itself: then the other Disciple, who came first to the Sepulchre, went in and saw and believed; for they had not yet understood the Scripture, That he must rise from the Dead. Then the Disciples went away again to their Companions, Peter being astonished in himself at what had happened. But Mary had remained at the Sepulchre weeping on the outside; and as she wept she leaned down into the Sepulchre, and saw two Angels in white, sitting one at the head, and one at the feet, where the Body of Jesus had lain; and they said unto her, Woman, why weepest thou? she said unto them, Because

EXPLANATION.

Div. CXXIV.—(a) Said to be two yards and a quarter long, one broad, and one thick, and still remaining there.

(b) The other women.

(c) This Cavern, as it now appears, is said to be only four feet high and somewhat more than two broad at the entrance; whereas it is eight feet high within, six long, and fifteen broad.

(d) This circumstance is very unlike any appearance of the hurry and confusion of men, who had stolen the Body.

Because they have taken away my Lord, and I know not, where they have laid him: and after she had spoken thus she turned round, and saw Jesus standing, but did not know that it was Jesus: Jesus said unto her, Woman, why dost thou weep? for whom art thou looking? she, thinking that he was the Gardiner, saith unto him, Sir, if you have carried him away, tell me where you have laid him, and I will remove him; Jesus said to her.—Mary—She turning round said to him, Rabboni, which means, Master. Jesus said to her, Touch me not for

I am not yet ascending to my (e) Father, but go thou to my Brethren, and tell them, *that* I am going up to my Father, and (f) your Father, and my God, and your God.—Now he had risen early on the first day of the week, *and* appeared first of all to Mary Magdalen, out of whom he had cast seven Demons.—They (g) also coming to the Sepulchre at Sun-rise, and going in did not find the body of the Lord Jesus: and while they were under great perplexity at this, behold they likewise saw two men standing before them in shining apparel, *one of them* the young man, who had

EXPLANATION.

(e) Stop not therefore now, for you will have other opportunities, as I am not at present going up to my Father, but hasten to my Brethren, &c.—This is Bishop Sherlock's interpretation, corroborated, as he thinks, by Mat. xxviii. 9. Whose "Trial of the Witnesses of the Resurrection of Jesus," may be consulted by those, who wish to see some objections, that have been made against this great Fact and the Evidence that supports it, fully answered.

(f) An admirable and most reviving Cordial to his Apostles in the midst of their doubts and astonishment on the death of their Master, containing even the Paternal Love, Forgiveness, and Power of the Almighty in exertion for their Good: and blessed be his Mercy; the God and Father of our Lord Jesus the Christ is become ours, as well as the Apostles; Faith shews and assures us, that we are reconciled by his death; God has set his seal to the pardon and acceptance of all Believers in Jesus, by not suffering the Body of his Holy One to see corruption; thus drawing forth the sting of death, so that instead of leading to the Mansions of horror and destruction, it removes the veil from the eyes of the Believer, and introduces him to the joys and glory of Heaven. If we then be desirous of these, let us remember to whom they are promised; and that, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" Rom. vi. 5. then shall this corruptible put on incorruption, for if we suffer with and for him, we shall also be glorified together. Rom. viii. 17.

(g) The Women mentioned before.

had been sitting on the right hand clothed in a long white Robe, and they were much affrighted, and bowed *their* faces to the earth; but the Angel said unto the Women, Be not ye affraid, for I know that ye are looking for Jesus of Nazareth, who was crucified, why do ye seek for the living among the dead? he is not here, but is risen, as he said; come see the place, where the Lord lay; ye (*h*) remember how he spoke to you, while he was yet in Galilee, saying, "That the Son of *man must be delivered into the hands of wicked men, and be crucified, and arise on the third day:" (And they remembered his words.) Make haste then, go tell his Disciples, and (*i*) Peter, that he is risen from the dead; and behold he is going before you into Galilee, there shall ye see him, as he †promised you; remember I have told you. Then they went away hastily, and fled from the Sepulchre, for they were in a tremor and ecstasy, and said nothing to any one through their fear, but ran with great joy to

tell his Disciples. Now as they were going to carry the news to his Disciples, behold Jesus met them, saying, Hail ye! and they approaching him laid hold on his feet, and prostrated before him: Then Jesus saith unto them, Be not afraid—Go *and* tell my Brethren to go into Galilee, and there they shall see me. And they returning from the Sepulchre informed the Eleven, and all the rest of all these things. (Now they were Johanna, and Mary *the Mother* of James, and the other women with them, who told these things unto the Apostles): and Mary Magdalen *also* went and told the mournful and lamenting Disciples who had been with him, that she had seen the Lord, and that he had said these things unto her: but they, after having heard that he was alive, and had been seen by her, did not believe *it*: the relations of the others also appeared to them like an idle story, and they gave no credit to them.—Now as they (*k*) were going, behold some of the Guard coming to the City told the Chief Priests every

EXPLANATION.

(*h*) This shews what knowledge these invisible Beings have of earthly affairs: and when we reflect that some of them at least are ministering Spirits, sent forth by our God to minister unto them, who shall be Heirs of Salvation, (Heb. i. 14.) it is reviving and supporting to perceive, that we are not left a Prey to either our own wicked imaginations, or the Devices of the Evil One.

(*i*) How amiable, how full of sensibility for poor Peter in his melancholy situation was it thus to particularize him in this message!

(*k*) The Women.

* Mat. xvi. 21. † Mat. xxvi. 32.

every thing that had happened. Then they being assembled together with the Elders, after they had held a consultation, gave a great deal of money to the Soldiers, saying, Do you give out, His Disciples came by night, and stole him away, while we were (l) asleep; and if this should come to the Governor's ears, we will persuade him, and make you secure. And they having taken the money, did (m) as they had been taught: and this story has been prevalent among the Jews even to this day.—After this he appeared in another form to two of them, who were going into the country; and they went and told the rest, but neither did they believe

EXPLANATION.

(l) The folly and weakness of this story add strength to, instead of diminishing from, the evidence for the Resurrection, as it shews, that although they stood in need of some Invention they had nothing more feasible to offer. For how the Guards could know in what particular manner, or by whom the Body was removed, while they confess themselves to have been asleep, must be shewn by those, who would attempt to support so idle and ridiculous a Tale; reported too of those, who had shewn such cowardice in deserting their Master at the first, who could not have expected to have succeeded in any attempt to remove the Corpse, and to whom the possession of the dead Body could not then have answered one good purpose; a Tale also, that although the Jewish Priests hired the Centinels to invent it, they yet had neither the audacity or folly to endeavour to support by apprehending and charging the Disciples with the theft, in order to convict them of falshood, and expose them to the People, as notorious Impostors. Not to mention the strict discipline of the Roman Army, which was such, that it is not credible that any private Centinel, much less a Party of them, could have been hired for any sum of money to run such a risk of their lives, without their having been at the same time conscious, that they could at any time clear themselves from this supposed breach of trust, if they should be called to account for their conduct. And the Priests themselves lodging no complaint against the Guards for their neglect, is an evident proof both of the truth of this narration of the Apostles, and also who were the Inventors of this curious History.

(m) What a proof is this of the hardness and insensibility of the human heart, that neither Judgements, Mercies, or Miracles will of themselves convince an idle-disposed mind. And if we reflect also on the behavior of the Priests on this occasion, we shall have additional reason to watch over our own hearts and consciences, that we grieve not the holy Spirit, lest he withdraw himself, and then there be nothing too foolish for our Prejudices to suppose, or too wicked, that our malice will not attempt.

believe them.—And also behold Two of them were going the same day to a village called Emmaus, about sixty furlongs distant from Jerusalem; and they were conversing together of all those things which had happened. Now while they were discoursing and arguing together, it came to pass that Jesus also himself came up to, *and* went on with them: but their eyes were kept from knowing him. And he said unto them, What are these matters, which you are canvassing with each other in your walk, and you are so sorrowful about? Then one of them (Cleophas by name) answering said unto him, Are you the only resident in Jerusalem unacquainted with the things that have been done there in these days? And he said to them, What things? Then they said unto him, Those concerning Jesus of Nazareth, who was a Prophet, powerful in work and word before God and all the People; and how our chief Priests and Princes have delivered him up to be condemned to death, and have crucified him; while we hoped that he was the Per-

son, who was about to (n) deliver Israel; and besides all this, it is now the third day since these things were done: but also some of our women have astonished us, *for* being early in the morning at the sepulchre, and not finding his body they came relating, That they also had seen an appearance of Angels, who said, that he was alive; upon which some of those with us went to the sepulchre, and found *it* even as the women also had said, but they did not see him. Then he said unto them, O ye insensible and slow (o) of heart in believing all things that the Prophets have said! was it not necessary that the Christ should have suffered these things, and enter into his Glory? And beginning from Moses and from all the Prophets, he explained to them the things in all the Scriptures concerning (p) himself. Now they were near the village, whither they were going, when he made as if he would go further; but they pressed him saying, Stop with us, for it is towards evening, and the day is declining. And he went in to stop with them. And when

EXPLANATION.

(n) From hence we see, that God is sometimes exerting his Power and his Love for our deliverance, when we may be too apt to despond and to think, that he hath forsaken us, because it is not in a way agreeable to our foolish Preconceptions, and vain Imaginations.

(o) Thus has God provided for the increase of our Faith by their slowness in believing.

(p) We may then hence perceive, that He is the Beginning and the End; and that all the Scriptures look ultimately to him, and were given by God purposely to produce the Knowledge of and Belief in him.

when he was at Table with them, he took bread, blessed, brake, and gave *it* to them: then were their eyes opened, and they knew him: but he disappeared from them. And they said to one another, Did not our hearts burn within us, while he was talking to us on the road, and while he was opening the Scriptures unto us?—And they rose up the same hour, and returned to Jerusalem; and they found the (g) Eleven, and others with them assembled together, relating, That the Lord was in very deed risen, and had been seen by Simon. Then they themselves recounted, what had happened on the road, and how he had been known by them in the breaking of the bread.—And afterwards while they were speaking of these things, on the evening of that day, the first day of the week, when the doors, where the Disciples had assembled, were shut for fear of the Jews, Jesus himself appeared to the Eleven while they were at supper, and came and stood in the midst of them, and said unto them, Peace unto you: but they being terrified and affrighted thought that they saw a Spirit; then he said unto them, Why are you disturbed, and why do doubts arise in your hearts? Look to my hands, and my feet that is I myself; feel

me and acknowledge, that a Spirit hath not Flesh and Bones, as you see me having; and after he had said thus he shewed them his hands, and feet, and side: then were the Disciples glad, when they saw the Lord: and while they yet remained without belief (r) through joy and amazement he said unto them, Have you here any thing to eat? and they gave him a piece of a broiled Fish, with some Honeycomb; and taking *it* he did eat before them; then he reproveth *them* for their unbelief, and hardness of heart, in not having believed those, who had seen him after he was risen.

DIVISION CXXV.

JOHN XX. 24—30.

Eight days after his resurrection our Lord appears again to the Eleven; when the incredulous Thomas is satisfied with the sensible proofs given him, that the crucified Jesus was risen.

NOW Thomas called Didymus, one of the Twelve, was not with them when Jesus came: the other Disciples therefore said to him, We have seen the Lord; but he said unto them, Unless I should see the print of the nails in his hands, and put my finger into the print of the nails, and thrust my hand into his side, I will

EXPLANATION.

(g) Although Thomas was absent, it is a common way of speaking of a Body, by their complete or aggregate number, whether the whole be assembled together, or not.

(r) Their surprize and joy seemed to confound them for the present.

I will not (a) believe.—And eight days after, his Disciples were again within doors, and Thomas with them; Jesus came after the doors were shut, and stood in the midst, and said, Peace unto you: then he saith to Thomas, Reach thy finger hither, and behold my hands; and stretch out thine hand, and put it into my side, and be not faithless, but believe. Then Thomas answered and said unto him, My Lord, and My God! Jesus said unto him, Thou hast believed, Thomas, because thou hast seen me; happy they, who not having seen, have yet believed.

DIVISION CXXVI.

JOHN XXI. 1—25. MAT.
XXVIII. 16—18.

Our Lord discovers himself to Peter and several of the Disciples as they were fishing on the Sea of Tiberias; where discoursing with Peter he mentions the future crucifixion of that Apostle. He appears again to the Eleven at a Place he had appointed in Galilee.

AFTER these things Jesus

again made himself known to the Disciples at the Sea of (a) Tiberias: now thus did he discover *himself*. Simon Peter, and Thomas called Dydimus, and Nathaniel of Cana in Galilee, and the Sons of Zebedee, and Two other of his Disciples were together. Simon Peter says to them, I am going out a fishing: they say unto him, We also will go with thee. They went out and immediately took ship, but caught nothing that night. Now about day break Jesus stood on the shore, but the Disciples did not know that it was Jesus; therefore Jesus said to them, Lads, have you any thing to eat? they answered him, nothing: then he said to them, Throw the net on the right side of the ship, and you will catch: they cast therefore, and were not then able to draw it up on account of the multitude of Fish. Then that Disciple whom Jesus loved, saith unto Peter, It is the Lord; Simon Peter therefore hearing that it was the Lord, girt on his vest, (for he was (b) naked) and threw himself into the Sea: and the other Disciples came in the Boat,

EXPLANATION.

DIV. CXXV.—(a) This incredulity of Thomas affords us still an increasing and more convincing Proof of the truth of this Fact, the foundation of all our hopes: it shews also our Lord's knowledge of what had been passing in his mind; his condescension to the scruples of his weak Brethren; and in Thomas's exclamation we have also a very remarkable proof of the Divinity of Jesus.

DIV. CXXVI.—(a) In Galilee.

(b) That seems to mean, with only his under-cloathing, as in 1 Sam. xix. 24. Acts, xix. 16. If. xx. 2, 3.—Observe how eager Peter was to get to his Lord and Master. Thus do Forgiveness and Deliverance increase Love and Attention.

Boat, dragging the net with the Fish (for they were not far from land, only about two hundred (c) cubits). As soon then as they came ashore, they perceived a coal-fire made, and fish laid upon it, and bread. Jesus saith unto them, Bring some of the Fish, which you have now taken. Simon Peter went aboard, and drew ashore the net (d) full of great Fish, a hundred and fifty-three, yet the net was not torn with such a quantity. Jesus saith unto them, Come *and* dine. Now none of the Disciples dared to ask him, Who art thou? knowing that it was the Lord. Then Jesus came and took the bread and gave to them, and also

the fish. Now this was the third (e) time that Jesus had shewn himself to his Disciples, after he was risen from the Dead.—And when they had dined, Jesus says to Simon Peter, Simon *Son* of Jonah, dost thou love me more than these? he saith unto him, Yes Lord, thou knowest that I love (f) thee; he saith unto him, Feed my (g) Lambs.—He saith unto him again a second time, Simon *Son* of Jonah, dost thou love me? he says to him, Yes Lord, thou knowest that I love thee; he saith unto him, Feed my Sheep.—He saith unto him the third time, Simon *Son* of Jonah, dost thou love me? Peter was sorry that he should say

to

EXPLANATION.

(c) A hundred yards.

(d) This miracle seemed to have been wrought for many purposes,—To teach them a dependance upon him, and That, in their several occupations—Also, that without him they could do nothing: and it might be intended to provide them the means of returning to Jerusalem, and there waiting his orders.

(e) This seems to mean the third public appearance; namely, On the resurrection-day—that day week, when Thomas was present—and now in Galilee.

(f) What a change in Peter! how modest the reply without any comparison of himself with others! This our Lord foreknew, or he would not have asked him.

(g) This was the intent of the foregoing question, gently by reminding him of what had happened, both as to his own weakness and the affection and deliverance he had received, while another Disciple had been given up to his own Imaginations, to shew him, that now Gratitude had taken possession of his heart, the best and most acceptable proof of his affection would be to feed and nourish his young and tender Disciples, and the rest of his Brethren, to watch over them with all that care and attention that a true Shepherd shews in guarding and rearing his Flock, protecting them from the Wolves, sheltering them from the heat, leading them into pleasant pastures beside the waters of comfort, carrying the feeble in his bosom, and gently leading those, who are big with young.

to him the third time, dost thou love me? and he said to him, Lord, thou knowest all things; thou knowest that I do love thee: Jesus saith to him, Feed *(h)* my Sheep: I with great truth and solemnity declare unto thee, when thou wert a youth, thou didst gird thyself, and walk about, where thou wouldst, but when thou be grown old, thou shalt stretch out thine hands, and another shall gird thee, and bring thee, whither thou wouldst not. Now he said this to signify by what death *(i)* he should glorify God: and having spoken thus saith unto him, Follow me. Then Peter turning about sees the Disciple following, whom Jesus loved, who also had leaned on his bosom at the supper, and had said, Lord, who is he that will betray thee? Peter seeing him says to Jesus, Lord, and what of this man? Jesus saith unto him, If it

EXPLANATION.

(h) From the repetition of this precept we both see, how necessary it is for the best to be frequently reminded of the same thing; and also, that a provision for the welfare of his People is the great and affectionate end proposed by our Lord in his raising up and delivering his Ministers out of temptation. Watch therefore, ye Shepherds over yourselves, and be tenderly attentive to the Flock of the Christ, which he has purchased with his own blood; shew that you truly understand the importance, and highly esteem the trust committed unto you, by being more zealous in the salvation, if but of a single Soul, than in procuring the wealth of Kingdoms; so, when the Chief Shepherd shall appear, you shall receive an unfading Crown of Glory. And be ye also careful, professing Followers of the lovely and benevolent Redeemer, to return the astonishing affection he has shewn for you with the utmost concern for the everlasting peace and happiness of all men; discovering that you are governed by the Spirit of your Master, through your endeavours to turn the hearts of the disobedient to the wisdom and enjoyment of the just; so, shall your work and labour of love be precious in his sight; his peace shall be with you now; and ere long, his sacred and delightful presence in Heaven.

(i) By being stretched on a Cross in his old age, thus following his Master in his sufferings. Is not this forewarning of Peter of his future death and sufferings for the sake of his Religion, a full proof, that nothing can separate from the love of the Christ? nor does he seem in the least discouraged, but was probably more joyful, that he should have an opportunity of thus shewing his attachment, and be so much honored in his death. Such is the difference between Nature, and Grace; Such the attention of our Lord to the particular circumstances of each, keeping back the knowledge of some things that might at present affright; feeding the weak with milk, and the more able with strong meats.

it be my will, that he should continue, until I come (*k*), what *is that* to thee? do thou (*l*) follow me: Therefore from that expression it was reported among the Brethren, That this Disciple would not die, whereas Jesus did not say to him, that he should not die; but if it be my will that he should remain till my coming, what *is that* to thee? This is the Disciple, who testifieth of these things, and hath written these things, and we know that his testimony is true.—Then the Eleven Disciples went into Galilee, to the mountain which Jesus had ordered them: and they saw him *there* and worshiped him; although they had (*m*) doubted.

DIVISION CXXVII.

MAT. XXVIII. 18 to the end.

M. XVI. 15. to the end. L.

XXIV. 44 to the end. J. XX.

21—24 and 20 to the end and J. XXI. 25 to the end.

*Jesus appears at Jerusalem at different times (a) to the * Apostles, and to above five hundred Brethren† together for forty days after his resurrection, giving them instructions concerning the affairs of his Kingdom‡. and their future Apostleship: after which he leads them to the Mount of Olives near Bethany, from whence he ascends to Heaven in their sight, and then they joyfully return to Jerusalem, and there wait for the Baptism of the Spirit in obedience to his orders.*

AND Jesus came and spoke to them (*b*), saying, These are the Discourses, which I held with you, while I was yet among you, —That all the Things written in the law of Moses, and the Prophets, and the Psalms concerning me must be fulfilled. Then he opened

EXPLANATION.

(*k*) To judge the Jewish Nation.

(*l*) An excellent hint to those, who, through idle curiosity or envy mispend their time, and neglect their duty in inquiries about the future prospects of their Neighbor.

(*m*) As we cannot suppose that any of the Eleven yet doubted, and as the first Aorist has sometimes a preterpluperfect signification (as ἐτάξατο in the preceding verse) we may surely safely conclude, that the doubtful here mentioned had been so, before this additional weight of evidence had convinced them.

DIV. CXXVII —(*a*) Although there be many other Passages in Scripture necessary to perfect the thread of this last Division, which other Harmonizers have interwoven with the Text, yet as this Harmony professes to relate only, what has been left us by the four Evangelists, it is thought the more proper to refer the Reader to their several Places in the Margin, as they occur, rather than insert them in the Text.

(*b*) At Jerusalem.

* Acts, x. 41. † I Cor. xv. 6—8. ‡ Acts, i. 4—13.

opened their mind to understand the Scriptures, and he said unto them, Thus it was written, and thus it was necessary that the Christ should suffer, and arise from the dead on the third day, and that Repentance and Forgiveness of Sins should be preached in his name to all the Nations, beginning at (c) Jerusalem. All Power in Heaven and upon Earth hath been given unto me, and ye are witnesses of these things; and behold I send the * promise of my Father upon you; but reside ye in the City Jerusalem, until ye be invested with Power from above.—He said also unto them, Go ye all over the World, and publish the Gospel to every Creature; he, who believeth and is baptized, shall be saved; but he, who doth not believe, shall be condemned. And these signs shall follow them who believe; they shall cast out Demons in

my Name; they shall speak in new languages; they shall take up serpents; and if they drink any thing deadly, it shall not hurt them; they shall lay their hands upon the diseased, and they shall be restored.—Then said Jesus to them again, Peace be with you; as the Father hath sent me, so also do I send you: and after he had spoken thus he breathed on and said unto them, Receive ye the holy Spirit, whosoever sins ye † remit, they are remitted unto them; whosoever ye retain, they are retained: go ye therefore, and (d) proselyte all ‡ Nations, baptizing them in the name (e) of the Father, and of the Son, and of the holy Spirit; teaching them to observe all Things, whatsoever I have commanded you; and behold, I am with (f) you at all times, even unto the end of the world. Amen (g).—Then he led them out as far as (h) Bethany;

EXPLANATION.

(c) Both that the Jews might have an opportunity of repenting, and also that the truth of the Facts might be corroborated by being preached in the very place, where they had been chiefly transacted, and could therefore be so easily contradicted, had they not been true. How merciful and considerative this for both Jews and Gentiles!

(d) Or make Disciples of.

(e) And to the obedience of the Father, Son, and Spirit, they being all equally concerned, both as to Power and Goodness, in the salvation of Man, and consequently equally, under these Relations, worthy of honor, adoration, and thanksgiving, as the one true God, our Creator, Preserver, and Redeemer.

(f) A most invigorating assertion to all his Ministers, sufficient to enable them to surmount their otherwise insuperable difficulties.

(g) So be it, O Lord—Remember thy word unto thy Servants; and may they ever act in dependance upon it!

(h) Probably up only to the bounds of Bethany on the Mount of Olives.

* Joel, ii. 28, with Acts, ii. 16—18. † Mat. xvi. 19.. ‡ Ps. ii. 8.

thany; and he lifted up his hands, *and* blessed them: and after the Lord had spoken *thus* unto them while he was blessing them, he was separated from them, and carried up into (i) Heaven; and he sat down on the right *hand of God.—And they worshipped him, and returned to Jerusalem with great joy; and were continually in the Temple, praising and blessing God. Amen.—And they went out, *and* preached every where, the Lord working

with them, and confirming the Word by correspondent signs which followed.

NOW there are also many other Things, and many other Miracles, which Jesus did in the presence of his Disciples, which are not mentioned in this Book; which if they were every one recorded, I do not think that the World itself would (k) contain the Books that should be written. But these Things are committed to Writing, that ye might believe,

EXPLANATION.

(i) What an honor for the human nature! To be taken up into Heaven, and to be placed at the right hand of God! Well may we cry out in rapture and astonishment. (Pl. viii.) Lord, what is Man, that thou art thus mindful of him, and the Son of Man, that thou hast thus distinguished him! Thou madest him originally but a little lower than the Angels; and although through disobedience he fell from this high estate, yet of thine infinite mercy thou hast visited him in his affliction, and raised him, in the Person of thy Son Jesus, to an inheritance incorruptible in Heaven. What can we return thee O Lord our Redeemer, for these astonishing Privileges? Thou requirest nothing but the desires and obedience of our hearts; oh take them then, Gracious Lord, form and fix them for Heavenly Places; let our affections be now fixed, where we hope we shall be, ere long, in Person: enable us to dedicate our Souls and Bodies to thy use and service; to cast all our care upon thee; to wait with patience and in holiness, till our final change come; that we may so pass through things temporal, that we finally lose not those that are eternal; that at thy second coming to judge the world, we may be found an acceptable People in thy sight. Be come, Lord Jesus! Amen.

(k) There seems a difficulty here not easily surmountable. Some think that this is a mere hyperbolical way of speaking; but such expressions are not agreeable to the simplicity of this Evangelist: Others suppose that *καταναεω* means "receive," and not "contain;" but although this word may be so translated, yet it can only still signify, "the reception of capacity" and not "the favourable

* 1 Cor. xv. 25—28.

lieve, that Jesus is the (I) Christ, believing ye might have life through the Son of God; and that be- his Name. Amen.

EXPLANATION.

favourable reception of these Books." All therefore that can be certainly gathered from hence seems to be, That such a multiplicity of books would have been written, had every one of our Lord's transactions been recorded, as would necessarily have precluded the end proposed by what is written, namely, The Information and Conversion of the World: and thus the World, i. e. the Men in the world may, in this sense, be said not to be able to contain, comprehend, receive, or profit by them.

(I) This you see is the declared Mean of Salvation. Believe this great Truth, and you are already passed from death unto life; Jesus is become the anointed Prophet to teach, the Priest to make atonement, the King to reign over, and protect you; therefore you are penitent; you are humbled; you are alive unto God; you are depending on his Spirit to work in you both to will and to do; you have committed your Soul to his care; nor shall you be ever ashamed or repent of having so done; for he will never leave you nor forsake you. For this great purpose, to work this Belief, and to produce this change are the Scriptures given by the inspiration of God, and the spirit offered, as an Interpreter, to all who ask: let us then read, hear, and pray (for faith cometh by hearing, and hearing by the word of God, Rom. x. 17.) That the eyes of our understanding being opened, we may call out with the convinced Thomas, My Lord, and my God!

Thus have we had the several accounts of the four Evangelists woven into one Piece, in a manner, it is to be hoped, that will be level with every Capacity; related also in their own words without any known omission of a single expression, much less circumstance, excepting inadvertently the 20th and 21st verses of the 3d Ch. of Mark, which concurring in sentiment with the narration in the 58th Division at the beginning the liberty is taken there to insert in the Index.

Happy has the Author been in the Attempt; happier still should it prove serviceable to others. To the Almighty God he commends it; thankfull for this additional opportunity of offering to the Father, Son, and Spirit, the One incomprehensible, eternal, omniscient, and all-perfect Being, the God of his life, and all his hopes, his Prayers, Praises, Adorations, and Thanksgivings.

END OF THE HARMONY OF THE FOUR GOSPELS.

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